



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (*let reverentially guard you^z not to displease*) yourⁿ Lord, Who[*He*] created you^b of one^w self^w and [*He*] created of her, her spouse (*wife*)¹; and [*He*] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query² you^z and the *arbama* (*maternal/paternal kins*)³; erily Allah [was] over/on you^b Ra'eeban (*Watcher/Observer*).
2. And *aa'to* (*let-accord/allot you^z*) the orphans their possessions; and let-not you^z substitute (*take/receive*) the *kha'beetha* (*wicked/ill-natured*) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it^{x4}[was]a *hooban*⁵(*ruin/plight/sin*) big.
3. And *en(if)* you^z feared/knew⁶ that not *toqsetto*⁷ (*you^z first remove the injustice and render absolute justice*) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that not *ta'a'adelo* (*you^z: equalize/be-just*) then one-she^y or what possessed^w yourⁿ right hands^{w8}; *tha'leka* (*afar-that-it*)^x (*is*) *adna* (*lowest/closest*) that not *ta'aolo*⁹ (*you^z transgress or you^z support too large a family*).
4. And *aa'to* (*let-accord/allot you^z*) the women their^y dowers^x

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
رُوْجَاهَا وَبَثَّ مِنْهَا رَجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا

وَإِنَّا أَتَوْا الْيَتَمَّى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا
الْخَيْثَ بِالْطَّيْبِ وَلَا تَأْكِلُوا أَمْوَالَهُمْ
إِلَى أَمْوَالِكُمْ إِنَّمَا كَانَ حُبَّاً كَبِيرًا

وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَمَّى
فَانْكِحُوهُ مَا طَابَ لَكُمْ مِّنَ الْإِيمَانِ
مَثْنَى وَثَلَاثَ وَرَبِيعَ فَإِنْ خَفْتُمْ أَلَا
تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَلِكَ أَدْنَى أَلَا تَعْوَلُوا

وَإِنَّا أَتَوْا الْإِنْسَانَ صَدْقَتِهِنَّ مِنْهُ فَإِنْ

¹ The word "self^w" is in reference to *Adam*, father of *the humans*. In (S7:189) Allah says: "to [he] quiets to her," i.e. *to his wife*.

² That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights.

³ The word "أَرْحَامُكُمْ" rooted in "رَحْمٌ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحْمٌ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامٌ" as they relate through the same womb. See the *bayan* in "اللسان" the "relatives" from the father's side "أَقْارِبٌ" are also "أَرْحَامٌ" I believe because all are rooted in "الرَّحْمَةُ" hence all maternal/paternal kins are "أَرْحَامٌ".

* Here "eat" means legitimize/make legitimate. أَكْلَ مَالَ الغَيْرِ = ate other's funds = *legitimized* other's funds for own self.

⁴ That is the *eating*^x or the *interchange*^x.

⁵ The word "*hooban*"= "حُوبٌ" is inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See *التاج*.

⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁷ The word "*toqsetto*"= "تقسِطُوا" present tense, plural, masculine, based on the root word "*qasatta*" = قُسْطَ meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise. Rendering "justice"= "adl"= "عدل" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "*toqsetto*"= "تقسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution. It is absolute balance.

⁸ The Arabic phrase: "possessed your^w hands," means that which you own, i.e. the slave women you own.

⁹ The word "*ta'oilo*"= "تعولوا" based on the root word "*ala*"= "علٰى" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to sufficiently support justly.

a *nehlatan*^w (*bonus/free-gift*)^w; then *en* (*if*) pleased they^y for you^b *a'n*¹⁰ (*regarding*) a thing of it^x [*self w*] (*gratifyingly*)¹¹ then let-eat it^x you^z wholesomely with easy (*of*) digestion¹².

طَبِّنْ لَكُمْ عَنْ شَاءَ مِنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَرِيفًا ﴿١﴾

5. And let-not *to'ato* (*accord/give you z*) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَلَا تُؤْتُوا السَّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ
اللَّهُ لَكُمْ قِيمًا وَأَنْزَقُوهُمْ فِيهَا وَأَكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٢﴾

6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then *en* (*if*) sensed/perceived you^c of them a *rushdan*¹⁴ (*mature-discernment/concatenating and adhering to what is right*) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (*hurriedly/hastily/before*) that they^z grow-older¹⁶; and whoever[*he*] [was] rich then *leyasta'afe*¹⁷ (*let affirmably abstain[*he*]*); and who-ever[*he*] [was] indigent¹⁸, then let-eat[*he*] by the *ma'a-roofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and if you^c paid to them their possessions then let-you^z cite witnessing on them; and sufficed by Allah *Haseeban*¹⁹ (*Meticulous Reckoner*).

وَابْتَلُو الْيَتَامَى حَتَّى إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ مَا نَسِمْتُ مِنْهُمْ رِشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ
غَنِيًّا فَلَيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهُدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ
حَسِيبًا ﴿٣﴾

7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafroodhan*²⁰ (*an ordainment made/made obligatory*).

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرَ نَصِيبًا مَفْرُوضًا ﴿٤﴾

8. And if *hadhra* (*attended at predetermined time and place*) the apportionment^w the near kin-possessors and the orphans and the poor²¹ then *arzegohum* (*let-provide/give them you z*) of it^x; and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَإِذَا حَضَرَ الْقِسْمَةَ أُولَوْا الْقُرْبَى
وَالْمَسْكِينُونَ وَالْيَتَامَى فَأَرْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

¹⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly.

¹² The Arabic tongue expression “wholesomely with easy digestion” means the *food was pleasant, easy to swallow, and not attended by any trouble*.

¹³ The expression “they^z reach the marriageability” means became *marriageable*, i.e. fifteen or more years young.

¹⁴ See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, “*rushdo*.”

¹⁵ That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older*.

¹⁶ The phrase “grow-older” for the Arabic “*yakbaro*=“*يَكْبُرُوا*”

¹⁷ The word “*abstain*” here means: the *guardian should not help himself from what belongs to the orphan*.

¹⁸ The word “*Faqir*” versus the “*Masakin*” see the *Lexicon* attached to this *Translation* for the distinction.

¹⁹ To intensify the word “reckoner” the word “*meticulous*” is prefixed to it, as *الدقيق الحساب* is *Hisib*.

²⁰ The word “*mafroodhan*=“*مَفْرُوضًا*” is *masculine, objective noun* for which there is no English equivalent.

²¹ See footnote 948 above regarding “*Faqir*” versus the “*Masakin*”. The word “*poor*” stands for the *singular* or the *plural*, although some time for the plural: “*poor-people*”

9. And *l'yabksha* (*let reverently-fear*) who^r if they^z left from behind them progeny²² weaklings, they^z feared/- knew²³ over them so let *yatta'qo* (*they^z reverently guard not to displease*) Allah and let-say they^z a *sa'deedan* (*straightly/ truly/ soundly*) say.

وَلْيَخْشَ الَّذِينَ لَوْ تَرْكُوا مِنْ خَلْفِهِمْ ذُرْيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلَيَتَقَوَّ اللَّهُ وَلَيَقُولُوا قَوْلًا سَدِيدًا

(١)

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (*they^z be broiled on/ by*) *Sa'era*^w (*intensely kindling Fire*)^w.

إِنَّ الَّذِينَ يَأْكُلُونَ أُمُولَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُوْنَ سَعِيرًا

(٢)

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (*oʃ*) the twain-females; so *en* (*albeit*) they^y were women above/over two then for them^y two thirds (*oʃ*) what left [*he*] (*the deceased i.e. of estate*); and *en(if)* was-she^y one^w then for her [*the*] half and for his [*both fathers*]²⁵ for each (*oʃ*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en(if)* [*was*] for him a child; then, *en(if)* not [*was*] for him a child²⁶ and inherited him his [*both fathers*], then for his mother the third; so *en(if)* [*were*] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it^w or a debt; yourⁿ fathers and [yourⁿ] sons not profoundly know²⁷ you^z which (*oʃ*) them (*is*) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (*infinite hekmah*³⁰ Possessor).

يُوصِيكُ اللَّهُ فِي أَوْلَادِكُمْ لِلذِّكْرِ مِثْلُ حَظِ الْأَنْثَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْتَيْنِ فَلَهُنَّ ثُلَّتَنَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأُبُوِّهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا أَلْسُدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرَثَهُ أَبُوهُهُ فَلِأُمِّهِ الْأَلْثَلُ فَإِنْ كَانَ كَانَ لَهُ إِخْرَوْهُ فَلِأُمِّهِ الْأَلْسُدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينَ أَبَاوْكُمْ وَأَبْنَاؤْكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا

* وَلَكُمْ نَصْفُ مَا تَرَكَ أَرْوَجُوكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الْزُّرْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي

²² The word “ذرية” linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*. See **اللسان**. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

²³ The word “خاف” carries *dual meanings*: (1) *feared* and (2) *knew*. Both meanings could apply. See **اللسان**.

²⁴ The word “يصلون” transliterated “*yaslawnā*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed in the intensely kindled Fire*.

²⁵ The word “أبويه” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal). See **اللسان**. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= ”والدة“ as the “mother” in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared some-one*, or the *aunt* (paternal or maternal). The *context* defines exactly what is meant.

²⁶ Normally the word “ولد” is a *singular male child*, but it *could* also mean *children*, *males* and *females*. See **الناتج**.

²⁷ The word “دراري” is from “درارة” which is *far more reaching* than the simple “knowledge,” as “درارة” extends to having *deep knowledge* of the subject matter.

²⁸ The word “فرضية” is a *singular feminine noun*, with many meanings, among them in this case: a *timely portion-decreed* whereas “فرض” is a *duty timely decree*. See **الناتج**.

²⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيما.”

³⁰ See the Lexicon attached to this Translation for “hekmah.”

³¹ The word “ولد” applies to a “son” or a “daughter.” See **الهادي**.

they^y will by it^w or a debt; and for them^y the quarter of what you^z left (of estate) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (of estate) from after a will^w you^z will by it^w or a debt; and *en* was a man (being) bequeathed a *kalalatan*³² (decedent's possessions but no immediate relatives)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka(afar-that-it)*^x then they (are) partners in the third from after a will^w (being/to-be) willed by it^w or a debt other than *mudha'ren* (mutual-futile-injurer); an enjoinder from Allah; and Allah (is) Omniscient, Forbearer.

بِهَا أَوْ دِينَ وَلَهُبَ الْرِّبْعُ مِمَّا
تَرَكْتُمْ إِن لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الشَّمْنُ مِمَّا
تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصَنُ بِهَا
أَوْ دِينَ وَإِنْ كَانَ رَجُلٌ يُورَث
كَلَالَةً أَوْ امْرَأَةً وَلَهُ أُخْرٌ أَوْ أُخْتٌ
فَلَكُلٌّ وَاحِدٌ مِنْهُمَا السَّدْسُ فَإِنْ
كَانُوا أَكْثَرُ مِنْ ذَلِكَ فَهُمْ
شَرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ وَصِيَّةٍ
يُوصَىٰ بِهَا أَوْ دِينَ غَيْرِ مُضَارٍ وَصِيَّةٍ
مِنْ اللَّهِ وَاللَّهُ عَلَيْهِ حَلِيمٌ ﴿٤٦﴾

13. *Telka*^w (*she-that afar-it*^w / *those*^w) (are) Allah's limits; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w; and *tha'leka(afar-that-it)*^x (is) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ
وَرَسُولَهُ يُدْخِلُهُ جَنَّتِ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ حَلَالِيْنَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٤٧﴾

14. And whoever [he] disobeys Allah and His messenger and [he] transgresses His limits, [He] admits him (into) a Fire^w immortal [he] (is) in it^w; and for him (is) a humiliative torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدُّ
حُدُودَهُ يُدْخِلُهُ نَارًا حَلَالًا فِيهَا
وَلَهُ عَذَابٌ مُهِمٌ ﴿٤٨﴾

15. And who^v they^y *ya'ateena* (commit)^y the profanity^{33w}³⁴ of yourⁿ women then *etash'edo*³⁵ (*let-you z seek/cite witnessing*) on them^y a [he]-four of you^b; then *en(if)* they^z testified then let-you^z hold them^y in the houses until *yatawwaffahunna* (*receives them y while dying*) the death or makes Allah for them^y a path.

وَالَّتِي يَأْتِيْنَ الْفَحْشَةَ مِنْ
نِسَاءِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةٌ
مِنْكُمْ فَإِنْ شَهَدُوا فَأُمْسِكُوهُنَّ
فِي الْبَيْوَتِ حَتَّىٰ يَتَوَفَّهُنَ الْمَوْتُ أَوْ
يَجْعَلَ اللَّهُ هُنَ سَبِيلًا ﴿٤٩﴾

16. And who^x-both, *ya'ateyaneha* ([both] come/commit it^w) of you^b then let-you^z annoy them both then *en(if)* both repented and both reformed then let-you^z shun *a'n* (regarding) them both; verily Allah was *Tanwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

وَالَّذِي يَأْتِيْنَهَا مِنْكُمْ فَقَاتُوهُمَا
فَإِنْ تَابَا وَأَصْلَحَا فَأَغْرِضُوا
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَابًا رَحِيمًا
﴿٥٠﴾

17. Verily only the relentment^w³⁶ (is) on Allah for whom^r they^z work the ill by a *jahalaten*³⁷ (acting ignorantly or

إِنَّمَا التَّوْلِيَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَلٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

³² The word “*kalalat*=“**كَلَالَةٌ**” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalat*=“**كَلَالَةٌ**” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalat*=“**كَلَالَةٌ**.” The “*kalalat*=“**كَلَالَةٌ**” is by “*heir*” or “*heirs*” or the *left(after death)property*. (3) Also, “*kalalat*=“**كَلَالَةٌ**” is a noun for *other than father and son* of the heirs.

³³ The word “**فَاحشَةٌ**” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word “**فَاحشَةٌ**” or “**الْفَاحِشَةُ**” as in this great Ayah, the word is *euphemistically* used to mean *adultery* or *fornication*.

³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁶ The word “**التَّوْلِيَةُ**” from Allah is *relentment*, but from a person it is *repentance*.

³⁷ The word “**جَهَلٌ**”=“*jahalaten*” is rooted in “**جَهَلٌ**” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did something *not correct*. So the “*jahalaten*” is *acting ignorantly or incorrectly*.

incorrectly); afterwards they ^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient Hakeeman³⁸ (*infinite hekmah*³⁹ Possessor).

فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِ وَكَانَ
اللَّهُ عَلَيْهَا حَكِيمًا

18. And not-shey the relentment^w (*is*) for whom^r they^z work the *sayye'aa'te*^w (*demeritorious-deeds*)^w until if *badhabra* (*attended at predetermined time and place*) an *ahado*⁴⁰ (*a lone/any-one*) (*of*) them the death said [*he*]: verily I repent now; and nor who^r die they^z while they (*are*) unbelievers; those We prepared for them a painful torment.

وَلَيَسْتَ الْوَبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَقًّا إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ لَنِّي تُبَتِّ الْقَنْ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴¹ and nor immure them^y you^z to go/arrogate you^z by some (*of*) what *aa'taytomohunna* (*you^z accorded/allotted them^y*) except if *ya'ateena* (*come/commit*)^y by an evident^w profanity^{w42}; and let-consort/espose them^y you^z by the *ma'aroof*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* (*if*) you^z dislike them^y then *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴³ (*desirableness/worthiness/goodness*).

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا سَخْلٌ لَّكُمْ أَنْ
تَرْثِوا الِّسَاءَ كَرَهًا وَلَا تَعْضُلُوهُنَّ
لِتَذَهَّبُوا بِعَضٍ مَا ءَاتَيْتُمُوهُنَّ إِلَّا
أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُّبِينَةٍ وَعَاسِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
أَنْ تَكْرُهُوا شَيْعًا وَسَجَّلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا

20. And *en* (*if*) wanted you^c exchanging a spouse (*wife*)⁴⁴ in-place (*of*) a spouse (*wife*) and *aa'taytom* (*accorded/-allotted you^c*) an *ehdahunna*⁴⁵ (*a lone/any-one of them^y*) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.

وَإِنْ أَرَدْتُمْ أَسْتِبدَالَ زَوْجٍ مَّكَارٍ
زَوْجٌ وَءَاتَيْتُمْ إِحْدَانُهُنَّ قِنْطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْعًا أَتَاخْدُونَهُ بِهِنَّا
وَإِثْمًا مُّبِينًا

21. And how (*can*) you^z take it^x (*back*) and *qad* (*already and affirmatively*) *afdhaa*⁴⁶ (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you^b to some and taken they^y from you^b *meethaqan*⁴⁷ (*ratified-covenant*)^x *gha'leeban* (*tough/solemnly-binding*).

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
بَعْضُكُمْ إِلَى بَعْضٍ وَأَخْذَنَ
مِنْكُمْ مَّيْشَقًا غَلِيظًا

22. And let-not marry you^z what married yourⁿ fathers of

وَلَا تَكُحُوا مَا نَكَحَ أَبَاؤُكُمْ مِنْ

³⁸ See the Lexicon attached to this Translation for an exposition on the words “**حَكِيمٌ**” and “**الْحَكِيمٌ**”

³⁹ See the Lexicon attached to this Translation for “*hekma*.”

⁴⁰ See the Lexicon attached to this Translation regarding “**أَحَدٌ**”

⁴¹ See the Lexicon attached to this Translation for the distinction between “**كَرَهَا**,” *fat'ha* on the “**ك**,” as in this Ayah, and “**غَرَهَا**,” *dbammah* on the “**ك**,” as in (S46: 15), and “**إِكْرَاهٌ**,” as in (S2:256).

⁴² Adultery or fornication.

⁴³ The word “**خَيْرٌ**” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “**خَيْرٌ**.”

⁴⁴ The word “**زَوْجٌ**” strictly and linguistically speaking means (1) pair, (2) spouse (*husband or wife*), (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “**زَوْجٌ**” is its plural: (1) “**أَزْوَاجٌ**,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See **اللسان**. Here obviously what is relevant is the “*be-spouse*, from what follows in this Ayah.”

⁴⁵ See the Lexicon attached to this Translation regarding “**أَحَدٌ**”

⁴⁶ The *lofty and exalted* language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdhaa*”=“**أَفْضَى**,” which has many meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging in intimate relation through having sexual deeds*.

⁴⁷ The word “**مَيْشَقٌ**”=“assured covenant” and “**عَهْدٌ**”=covenant. See the Lexicon attached to this Translation.

the women except what *qad* (*already and affirmatively*) antedated; verily it^x [was] profanity^{w48} and abhorrence; and fouled a path.

23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (*i.e.* wives)^{'s} mothers and yourⁿ step-daughters whom^v (*are*) in yourⁿ forbidden-protections⁴⁹ of yourⁿ women whom^v entered⁵⁰ you^c on them^y then *en* (*if*) not you^z were (*having had*) entered on them^y then no *jonaha*⁵¹ (*sin*) on you^b and the wives of yourⁿ sons who^r (*are*) of yourⁿ loins and to (*simultaneously*) gather you^z [*between*] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).
24. And the *muh'ssanato*⁵² (*marriers-she^ym*) of the women except what possessed-she^y yourⁿ right hands^{w53} Allah's Book (*is decreed*)⁵⁴ on you^z; and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective afar that*), if *tabtagha*⁵⁵ (*earnestly quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁶ (*you z had lengthily and affirmably relished/delighted the transitory joy*) by it^x of them^y so *aato* (*let you z give them y*) their^y remunerations ordainment^w; and no *jonaha*⁵⁷ (*sin*) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁸ (*infinite hekmah*⁵⁹ Possessor).

النساء إلّا ماقد سلف إنَّه كَانَ فِي حِشَةٍ وَمَقْتَنَا وَسَاءَ سَبِيلًا

حُرِّمَتْ عَلَيْكُمْ أَمْهَنَتْكُمْ وَبَنَاتْكُمْ وَأَخْوَتْكُمْ وَعَمَّتْكُمْ وَخَلَّتْكُمْ وَبَنَاتُ الْأَخْرَى وَبَنَاتُ الْأَخْرَى وَأَمْهَنَتْكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخْوَتْكُمْ مِنْ الرَّضْبَعَةِ وَأَمْهَنَتْكُمْ نَسَابِكُمْ وَرَتَبَيْكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ نَسَابِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جَنَاحَ عَلَيْكُمْ وَهَلْتُمْ أَبْنَاءِكُمُ الَّذِينَ مِنْ أَصْلَبِكُمْ وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ إلَّا مَاقْدَ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

* وأَمْحَصَنْتُ مِنَ النِّسَاءِ إلَّا مَا مَلَكَتْ أَيْمَنُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحْلَلَ لَكُمْ مَا وَرَأَءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْسِنِينَ غَيْرَ مُسَفِّحِينَ فَمَا أَسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَقَاتُوهُنَّ أَجُورَهُنَّ فَرِيَضَهُ وَلَا جَنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيَضَةِ إِنَّ اللَّهَ كَانَ عَلِيًّا حَكِيمًا

⁴⁸ See footnote 888 above regarding "الفاحشة" = "profanity."

⁴⁹ The word "محجور عليه منكم أي انكم ممنوعون منه بتحريره عليكم" = "حجوركم" that is that which is *under your protection* but by law you are *forbidden* to have sexual intimacy or conduct towards them.

⁵⁰ The phrase: "*had entered on them*" is a *lofty figurative* expression for having had *private seclusion for sexual intercourse*.

⁵¹ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin itself*. So, no "جناح" = no sin.

⁵² The word "marriers-she^ym" = "محصنات," has at least two related but distinct meanings (1) marriers-she^ym i.e. ladies who are married, (2) the females who became Muslims and are *chaste because of Islam*. In normal Arabic vernacular "زوجات" "زوجات" but "زوجات" is not a Qur'anic terminology *per se*, although "زوجة" and "زوجات" are surely Qur'anic terms. So in Qur'anic terms "marriers-she^ym" = "محصنات," and nothing else.

⁵³ The Qur'anic expression "possessed yourⁿ right hands" is an Arabic tongue expression meaning: *your slave*.

⁵⁴ It must be noted that in the word "Book" is not كتاب, i.e. the "Book" is مفعول مطلق, i.e. it's *decreed upon you*.

⁵⁵ The word "طلب حثبا" = "ابتغى" meaning: *earnestly quested*.

⁵⁶ The word "يُمْتَعْ" is "الهادى" hence *lengthily* is added to emphasize this concept.

⁵⁷ See footnote 911 above regarding "جناح" = sin.

⁵⁸ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيما."

⁵⁹ See the Lexicon attached to this Translation for "hekma."

25. And whoever [he] could not of you^b *tawlan*⁶⁰ (as possessor of fortune/ wealth/ resources) to [he] marry the marriers^{w61} the she-believers then from what possessed-she^y yourⁿ right hands^{w62} of yourⁿ slave-girls the [she]-believers; and Allah (is) knowinger by yourⁿ belief some (of) you^b of some; so let-you^z marry them^y by permission (of) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroof* (popularly acceptable and not *Sharey'ah* disapproved maxim), *muh'sana'ten*⁶³ (marriers-she^{y m}) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (had been married-they^y) then *en(if)* they^y come by a profanity^{w64} then on them^y half (of) what (is) on the *muh'sana'te* (marriers-she)^{y m}⁶⁵ of the torment, *tha'leka* (afar-that-it)^x (is) forwho^P *khasheya* ([he] reverently-feared) the *anata*⁶⁶ (fornication/ corruption/ sin/ wrong/ tribulation) of you^b; and if *tassbero* (you^z hold on patiently) (it is) *khayron* (superior/ worthier) for you^b and Allah (is) *Ghafoorun* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتِيَّكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمْ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنَّكُمْ أَهْلُهُنَّ وَإِنَّهُنَّ أَجْوَرُهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفَحَاتٍ وَلَا مُتَخَذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَنْتُمْ فِي حِشَّةٍ فَلَعْنَانَ نَصْفَ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنْتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

26. Wants Allah to manifest for you^b and to divinely-guide you^b [He] (*about the* dispensations^w (of) whom^r of before you^b and to relent[He] on you^b; and Allah (is) Omniscient *Hakeemon*⁶⁷ (*infinite hekmah*⁶⁸ Possessor).

يُرِيدُ اللَّهُ لِيَبْيَنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلَيْهِ حَكِيمٌ

27. And Allah wants to relent [He] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (*by way of deviation*).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَبَعُونَ الشَّهُوتَ أَنْ تَمْلِوُ مَيْلًا عَظِيمًا

28. Wants Allah to lighten *a'n* (off) you^b and the mankind (*had been* created feebly⁶⁹).

يُرِيدُ اللَّهُ أَنْ تُخْفِفَ عَنْكُمْ وَخُلُقَ الْإِنْسَنِ ضَعِيفًا

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade *a'n*⁷⁰ (*by*) consent from you^b; and let-not kill you^z yourⁿ selves^w; verily Allah [was] by you^b *Raheeman* (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ إِيمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تَجْرِيَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

⁶⁰ The word “*tawlan*” does not have an exact English equivalent *per se*. It generally means: *possessor of fortune, wealth, resources*.

⁶¹ See footnote 950 above regarding “marriers-she^{y m}” = “محصنات”

⁶² That is what you own of she-slaves.

⁶³ It is illegitimate for you the “marriers-she^{y m}” = “محصنات”, which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁴ That is adultery or fornication.

⁶⁵ It is illegitimate for you the “marriers-she^{y m}” = “محصنات”, which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁶ The word “*alanata*” = “العنْتُ” in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation. See *الهادي* and *اللسان*.

⁶⁷ See the Lexicon attached to this Translation for regarding “*hekma*” = حكيم.”

⁶⁸ See the Lexicon attached to this Translation for “*hekma*” = حكيم.”

⁶⁹ The word “ *ضعيفاً*” is in an adverbial construct, hence translated “feebly.” See اعراب القرآن، محمود صافي.

⁷⁰* Here “eat” means legitimize/make legitimate. اكل مال الغير = ate other's funds=legitimized other's funds for own self.

⁷⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “*عن*” = عن.”

30. And whoever [he] does *tha'leka* (*afar-that-it*)^{*} transgressively and unjustly then will *nussley*⁷¹ ([*We*] broil) him (*on/by*) a Fire^w and *tha'leka* [was] on Allah easy.

وَمَنْ يَفْعُلْ ذَلِكَ عَذَّبَنَا وَظَلَمًا
فَسُوفَ تُصْلِيهِ نَارًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا

31. *En (if)* you^z avoid bigs (*of*) what you^z (*are*) restrained *a'n*⁷² (*regarding*) [*it*^x] [*We*] expiate *a'n* (*regarding*) you^b yourⁿ misdeeds^w and admit you^b [*We*] an admittance-*kareeman* (*bounty-giver, ennobler and of many uses/effects*).

إِنْ جَتَّبُوا كَبَآءِرَ مَا تُهْنَوْنَ عَنْهُ
نُكَفَّرْ عَنْكُمْ سَيْغَاتُكُمْ وَنُدْخِلُكُمْ
مُدْخَلًا كَرِيمًا

32. And let-not long you^z what favored⁷³ by it^x Allah some (*of*) you^b over some; for the men a lot of what *ektasaba*⁷⁴ (*reciprocally earned*) they^z and for the women a lot of what *ektasaba*-they^y; and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscent.

وَلَا تَتَمَنُوا مَا فَضَّلَ اللَّهُ بِهِ
بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ
مِمَّا أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا
أَكْتَسَبْنَ وَسَعَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ
الَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

33. And for each We made agnates/heirs of what left (*of estate*) both the begetters (*parents*) and the nearest relatives; and who^r bounded-she^y yourⁿ *ayma'ne* (*oaths*) so *aa'tohum* (*let-allot/give them you^b*) their lot; verily Allah [was] over everything *Sha'heedan* (*Witnesser/Testifier*).

وَلِكُلِّ جَعَلْنَا مَوْلَى مِمَّا تَرَكَ الْوَلَدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقدْتَ
أَيْمَانَكُمْ فَقَاتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

34. The men (*are*) *qawwamona*⁷⁵ (*iterative guardians/protectors*) over the women by what favored⁷⁶ Allah some (*of*) them over some and by what they^z expended of their possessions; so the *ssa'leha'te* (*righteous-women*) (*are*) *ga'netaton* (*she: devotedly-obeyers-/submitters*), she-keepers-up⁷⁷ for the (*husband's*) absence by what kept-up Allah; and whom^y you^z fear their^y *noshoza* (*disdainful upraise in recalcitrance*), then let-exhort⁷⁸ them^y you^z and let-forsake them^y in the *madha'je'a* (*places of reposing while on their sides/places of repose*), and let-beat⁷⁹ them^y you^z; then *en (if)* they^y obeyed you^b

الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا
فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصِّلْحَاتُ
فَبَيْتَ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ
الَّهُ وَالَّتِي تَخَافُونَ نُشُوزُهُنَّ
فَعَظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ

⁷¹ The word “**تصليه**” transliterated “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed in the intensely heated Fire*.

⁷² Ibid.

⁷³ That is Allah had conferred some benefits, facilities, and obligations for some and not others.

⁷⁴ The word “**اكتسبوا**” rooted in “**أفتعل**” = “**الافتاع**,” hence “**spurious-reciprocity**,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the *doer* gets *accustomed* to the *deed*, making a consortial relation with the *deed* itself and giving rise to “**الافتاع**” = “**spurious-reciprocity**.” Also, “**اكتسبت**” has *more letters-construct* implying *more positive or negative meaning, in this case a negative one*.

⁷⁵ The word “**قوامون**” is plural for “**قوم**,” meaning *iterative guardians/protector* and/or *maintainer*, in the sense of *constantly providing and guarding them*.

⁷⁶ Some see among the merits of such “favor” as: men are *generally more rational, better administrators*, Allah’s *Prophets and Messengers* are all men, by what they *provide*(e.g.: dowry) and *maintain for all other needs* for the family.

⁷⁷ The word “**حافظات**” is rooted in “**حفظ**” which is to “*kept-up*” not just “*kept, or maintained*,” or even “*guarded*.” *Merriam Webster’s Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports**.” (*Emphasis is added*).

⁷⁸ The word “**فظوهن**” rooted in “**وطع**” = “*exhorted*” / “*admonished*,” and “**موعظة**” could mean: *exhortation or admonition*.

⁷⁹ The words “*beat them*” for “**اضربوهن**” must be understood in terms of what the *Prophet and Messenger of Allah (SAWS)* said, as he is *the best and final authority* in the *explanation/interpretation* of The Qui'an whenever he

then let-not you^z transgress/wish⁸⁰ on them^y a path; verily Allah [was] *Aa'leyon* (*High beyond description*) *Ka'beero^x* (*Big beyond comparison/comprehension, Pre-Extant, Predates all things*).

أَطْعَنْتُكُمْ فَلَا تَبْغُوا عَلَيْنَ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلَيْا كَبِيرًا

35. And *en(if)* feared/knew⁸¹ you^c a dissension between them both then let-mission⁸² you^z a referee from his folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَإِنْ خَفْتُمْ شِقَاقَ بَيْنَهُمَا فَابْعَثُوا حَكْمًا مِّنْ أَهْلِهِمْ وَحَكْمًا مِّنْ أَهْلِهِمْ إِنْ يُرِيدَا إِصْلَاحًا يُوقَنَ اللَّهُ بِيَهُمَا إِنَّ اللَّهَ كَانَ عَلَيْمًا خَبِيرًا

36. And let-worship you^z Allah and let-not partner you^z (*other deities*) by Him a thing, and [*let-oblige you^z*] by both the begetters (*parents*) *ehsanan* (*benevolently and reverentially*); and by the kin possessor and the orphans and the poor⁸³ and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she^y yourⁿ right hands^w (*i.e. your slaves-/maid*); verily Allah loves not whom^p [he] [was] prideful, boastful.

* وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبُ وَالصَّاحِبِ بِالْجُنُبِ وَإِنَّ السَّبِيلَ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

37. Who^r they^z stint⁸⁴ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliative torment.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا ءاتَنَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِمًا

38. And who^r they^z expend their possessions ostentatiously (*for*) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (*is*) a mate so fouled a mate.

وَالَّذِينَ يُنْفِقُونَ أُمَوَالَهُمْ رَءَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنْ الشَّيْطَنُ لَهُ قَرِيبًا فَسَاءَ قَرِيبًا

39. And what/what-that⁸⁵ (*is*) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagahum* (*provided/allotted them*) Allah; and [was] Allah by them Omniscient.

وَمَاذَا عَلَيْهِمْ لَوْءًا مَأْمُنَا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلَيْمًا

explains/interprets any portion of it. He said regarding “*beat them*”=“*اضربوهن*=“*ضربيا غير مبرح*” that is: *a beat not hard*. To explain the idea of “*not hard*,” the noted “*interpreter*” of The Qur'an, and for whom the Messenger prayed to Allah (to make him *understand and interpret* The Qur'an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “*erak*” or “*miswak*” (the *Islamic tooth brush*, sort of speak) which is the size of a *standard pencil* and to strike them *symbolically*. Additionally, that striking should never be on the face or any part of it.

⁸⁰ The word “*تبغوا*” linguistically carries two distinct meanings: (1) to transgress or (2) to wish. Qur'an commentators are not firm as to one or the other. Perhaps both apply.

⁸¹ Linguistically the word “*خلف*” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁸² The word “*بعث*” in “*ابعثوا*” carries several meanings, among them: sent, arouse, resurrected, and prompted.

⁸³ For the words “*مساكين*” versus “*فقراء*”, see the Lexicon attached to this Translation for the distinction.

⁸⁴ The “*يبخلون*” for lack of a better word, is translated as “*stint*.” But “*stint*” must be taken in the sense of miserliness or stinginess.

⁸⁵ It is correct to consider “*ماذًا*” as a single particle= “*what*” or to consider it two particles: “*ما*” = “*what*” and “*أُنْ*”=that. See اعراب القرآن، محمود صافي. Here it could be either or both.

40. Verily Allah wrongs⁸⁶ not a *methgala* (*weigh/burden/equipoise*) (of) a *dharraten*^w (*small ant/mote/atom*)^w; and *en* (*if/albeit*) *tako*⁸⁷ (*it/w be*) is a *hasanatan*^w (*meritorious-deed*)^w [*He*] doubles it^w and accords [*He*] from *ladon*⁸⁸ (*directly and possessively from*) Him a remuneration great.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَأْكُلْ حَسَنَةً يُضَعِّفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

41. So how whence⁸⁹ came We from each *Ummten*^w (*people/community*)^w by a *sha'heeden* (*witnesser/testifier*), and came We by you^g on these *sha'heedan* (*witnesser/testifier*).

فَكَيْفَ إِذَا جَعَنَا مِنْ كُلِّ أُمَّةٍ شَهِيدٌ وَجَعَنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

42. Then-day long⁹⁰ who^r believed they^z and they^z disobeyed the messenger *if*⁹¹ (*to be*) leveled by them the Earth^w and not conceal they^z Allah a discourse⁹².

يَوْمَئِذٍ يَوْدُ الَّذِينَ كَفَرُوا وَعَصَوْا الرَّسُولَ لَوْ تُسَوِّى بِهِمُ الْأَرْضُ وَلَا يَكُمُونَ اللَّهَ حَدِيثًا

43. O you, who^r they^z believed let-not near you^z the Prayer^w while you^f (*are*) drunk until you^z know what you^z say; nor *junuban*⁹³ (*in the “great incidence”*), except passing through a path until *taghta'selo*⁹⁴ (*you^z fully shower or bathe*); and *en* (*if*) you^c were ill or on a journey or came an *abadon*⁹⁵ (*a lone/anyone*) of you^b from the *gha'ette*⁹⁶ (*place of personal relief*) or *lamastom*⁹⁷ (*you^z had: sexual-intercourse with/mutually salaciously touched*) the women then not you^z found water then *tayamamo*⁹⁸ (*let-have a waterless ablution as prescribed*) a good *ssa'eedan* (*cleansed-dust/soil*) and let-wipe yourⁿ faces and yourⁿ hands^w; verily Allah [was]: *Afowwan* (*iterative Pardoner*) *Ghafooran* (*iterative Forgiver*).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرِبُوا الْحَلُوَةَ وَأَنْتُمْ سُكَّرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنَاحَ لِأَعْبَرِي سَبِيلَ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَمْ يَمْسِمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمِّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوْجُوهِكُمْ وَأَيْدِيْكُمْ إِنَّ اللَّهَ كَانَ عَفُوا غَفُورًا

⁸⁶ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this case.

⁸⁷ *Tako=ta'kon*, shortened for *resoluteness and assertiveness*, see *تفسير الفخر الرازي*

⁸⁸ The word “*عَد*” as you can say: “*عَد*” which closer spatially and more specific. So, “*directly and possessively from*” (Him) seems to indicate such *closeness*. See *اللسان*.

⁸⁹ This “إِذَا” is *not* a conditional article, See *أعراب القرآن*, لـ *محمود صافي*.

⁹⁰ The word “*long*” translated as “*long*” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

⁹¹ The particle “*لو*” since it is to a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “*لو*” amounts to “*if*” or “*when*.’ See *معنى اللبيب*, ابن هشام

⁹² The word “*discourse*=*حديثا*” here means *a single statement of fact, as all their senses will testify against them*.

⁹³ The word “*junban*=“*جنبًا*” means having had *ejaculation* by *sexual intercourse* or *other means*, such as *ejaculating in a dream*. When one is “*junban*=“*جنبًا*,” it is said he is in the “*great incidence*,” as *opposed to the “lesser incidence”* when one breaks his “*wodho'a*=*the cleansing for performance of the Prayer*.

⁹⁴ The word “*taghtaselo*” means to have “*ghosl*= full shower or bath of the body after having had *ejaculation* for any reason. The “*ghosl*” is to be done in a *Share'yah* *prescribed manner*.

⁹⁵ See the *Lexicon* attached to this *Translation* regarding “*أَحَدٌ*.”

⁹⁶ The word “*gha'ett*=“*غَاطِنَةً*” literally means *a depression* in the land. Because The Qur'an uses rather *elegant* and *lofty* language, so it uses *metonymy* and *figures of speech* to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic *tongue* is well used to. So, “*algha'ett*=“*غَاطِنَةً*”=depression in the land where a person goes for *privacy* for self relief, i.e. emptying of one's bowels/bladder. So *euphemistically* it is *used to indicate such privacy for that purpose*.

⁹⁷ The word “*lamastum*” has several meanings, such as: (1) touching; (2) *euphemism* for having had *sexual intercourse* out of *need* versus for *simple pleasure*, as *اللِّمَاسَةُ = seeking out of need*. See *الهادى*.

⁹⁸ The word “*tayyamamo*=“*تَيَمِّمُوا*” means: *for lack of water to make ablution for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands*.

44. Have not seen [you^s] to whom^r they^z (*bad been*) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path.

45. And Allah (is) knowinger by yourⁿ foes and sufficed by Allah *wa'leyyan* (*Guardian/Ally*) and sufficed by Allah *Na'sseeran* (*multitudinous-Succorer*).

46. Of whom^r *hado*⁹⁹ (*they who: adopted the Jewish “law” / customs/ repented*) they^z distort the *ka'lem*^x (*plural of word/ sentence*)^x *a'n* (*off*) its^x *places*¹⁰⁰ and say they^z: we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰¹ (*bearer/ to be heard you^s*) and *ra'ana*¹⁰² (*be considerate to us/ foolish/ hasty you^s*) twistingly(*of*) their tongues¹⁰³ and discreditably¹⁰⁴ in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undhornaa* (*let you^s: pay attention to us/ give us respite*) surely [was] *khayran* (*choicer/ worthier*) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they^z believe not except a little/a few¹⁰⁵.

47. O, you who^r *oto* (*had been accorded they^z*) the book let-believe you^z by what *naqzalna* (*We repetitively descended*) *musaddeqan*¹⁰⁶ (*accepter as credible*) for what (is) with you^b of before [*We*] efface faces^x then *narroddaa*¹⁰⁷ (*[We] forthwith-return*) it^x over its^x¹⁰⁸ rears; or [*We*] curse them just-as [*We*] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolan* (*inevitably done/ fulfilled*).

48. Verily Allah forgives not to (*be*) partnered by Him (*other deities*); and [*He*] forgives what (is) lesser than *tha'leka* (*afar-that-it*)^x for whom^p [*He*] wills; and whoever[*he*] partners by Allah then *qad* (*already and confirmatively*) *iftra* (*[he] crafted a lie for fraudulent end*) a great sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَبِ يَشْرُونَ الْفَضْلَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَاءِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٥﴾

مِنَ الَّذِينَ هَادُوا تُخْرِفُونَ الْكَلْمَ عَنْ مَوْاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَ غَيْرِ مُسَمَّ وَرَعَيْنَا لَيْكَ بِالسِّنْهِمْ وَطَعَنَاهُ فِي الَّذِينَ وَلَوْ أَهْمَمْ قَاتَلُوا سَمِعْنَا وَأَطْعَنَا وَاسْمَ وَانظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمْ وَلَكِنْ لَعْنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٦﴾

يَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَبَ إِمْتُوا بِهَا تَرَلَنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسْ وُجُوهًا فَنَرَدَهَا عَلَى أَدِيَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَ أَصْحَابَ السَّبِيلِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً ﴿٧﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا ﴿٨﴾

⁹⁹ The word “*hada*” for the singular and “*hado*” for the plural has *three distinct Arabic meanings*: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁰⁰ That is *rendering it out of its proper context*.

¹⁰¹ The phrase “*bear you other than musma'en*” carries a *paradoxical meaning*: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed of the capacity to talk or be heard you again*, i.e. wishing *deafness for him*. Clearly the Jews meant the second meaning for the Prophet. See *التفسير كتب التفاسير*.

¹⁰² See *Ayah* (S2:104) instructs the Muslims *not* to use “*ra'ena*.” One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The *second* meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³ The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰⁴ In fact both words “*twistingly*” and “*discreditably*” in this *Ayah* are stated in the *adverbial construct*. See *اعراب القرآن، محمود صافي*.

¹⁰⁵ That is a “*mini-belief*,” not deserving to be called “*belief*” *per se*. Or only *a few of them believe*. See *القرطبي*.

¹⁰⁶ The word “*musaddeqan*” is more than an “*affirmer*,” it is *accepter of the referent as credible*.

¹⁰⁷ The word “*تَرَدَّهَا*” is rooted in “*رَدَّ*” meaning *forthwith-returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*bad*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S 4: 86).

¹⁰⁸ So it is “*its^w rears*” = “*أَدِيَارُهُمْ*,” *not* “*their rears*,” as this could mean: *أَدِيَارُهُمْ*?

49. Have not [you^s] seen to whom^r *youzakko* (they^z exculpate and laud)¹⁰⁹ their selves ^windeed Allah *youzakey* ([He] exculpates/ befits/ suits and blesses) whom^P [He] wills and not *yodh'lamoona*¹¹⁰ (to be wronged they^z) a *fa'tila*¹¹¹ (entwined skin slough/ thin thread in the slit of a date-stone).
50. Let-look[*you^s*] how *yaftarona*(they^z craft a lie for fraudulent end) on Allah the untruth^x and sufficed by it^x a sin^x manifester^x.
51. Have not seen [*you^s*] to whom^r they^z *oto* (*bad been accorded/given*) a lot of The Book they^z believe by the *jeb'te*¹¹² (*idol deities besides Allah*) and the *Tta'ghoo'te*¹¹³ (*devil/or rule by tyrant or irreligious-man-made system*) and say they^z for whom^r unbeliever they^z: those (*are*) *ahda* (*of better/have more divine-guidance*) than who^r they^z believed a path.
52. Those (*are*) whom^r cursed them Allah; and whom^P Allah curses surely never [*you^s*] find for him a *na'sseeran* (*multitudinous-succorer*).
53. Or for them a lot of the proprietorship so then not *youa'tona* (they^z accord/give) the mankind a *na'qeerat*¹¹⁴ (*tiny dot on the head cap of the date-stone*).
54. Or they^z envy the mankind over what Allah *aa'ta* (*accorded/gave*) them of His munificence; then *qad* (*already and affirmatively*) *aa'tayna* (*We accorded/given*) *aala*¹¹⁵ (*family of/ house of/ kin of/ the notables of the family of*) *Ebraheema* (*Abraham*) the book and the *hekmat*^{w116} (*wisdom*)^w and *aa'tayna* them a great proprietorship.
55. So of them who^P [he] believed by him/it^x and of them who^P [he] repelled *a'n* (*regarding*) him/it^x and sufficed by Hell^w a *Sa'era*^w (*intensely kindling Fire*).

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكِّونَ أَنفُسَهُمْ بَلْ
اللَّهُ يُرَدِّكُ مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتَبِلًا

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
وَكَفَى بِهِ إِثْمًا مُّبِينًا

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُؤْمِنُونَ بِالْحِجَّةِ
وَالطَّغْوِيتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
هُنُّلَاءُ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا
سَبِيلًا

أَوْلَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ وَمَنْ يَلْعَنُ
اللَّهُ فَلَنْ تَجِدَ لَهُ دَنَاصِيرًا

أَمْ هُمْ نَصِيبُ مِنَ الْمُلْكِ فَإِذَا لَمْ
يُؤْتُونَ النَّاسَ نَفِيرًا

أَمْ سَخَدُونَ النَّاسَ عَلَى مَا ءَاتَاهُمْ
اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا إِلَيْهِمُ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ
مُلْكًا عَظِيمًا

فَمِنْهُمْ مَنْ ءَامَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ
عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا

¹⁰⁹ The word “يُزَكِّونَ” here means they^z exculpate and *lauded* themselves. See *الطبرى* and *اللسان*.

¹¹⁰ The word “wrongs” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*.

¹¹¹ The word “*fatila*=“فتيل” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹¹² That is idle deities besides Allah, such as foreteller, magician, or idles.

¹¹³ The word “*at-Taghoor*=“الطاغوت” has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹⁴ The word “*nageera*” = “نقير” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

¹¹⁵ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

¹¹⁶ The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*.” See the *Lexicon* attached to this *Translation*, for an exposition.

56. Verily who^runbelieved they^zby Our *Aya'te^w* (*messages*) will *nussley*¹¹⁷ ([*We*] broil) them (*on/by*) a Fire ^w; every-when¹¹⁸ ripened-she ^{y119} their skins ^x We substituted them skins ^x other than it^{w120} so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹²¹ (*infinite hekmah*¹²² *Possessor*).

إِنَّ الَّذِينَ كَفَرُوا بِعَايَتِنَا سَوْفَ تُصْلِيهِمْ نَارًا كَمَا نَضَجَ جُلُودُهُمْ بَدَلْتُهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

57. And who^r they^z believed and they^z worked the righteous-works^w [*We*] shall admit them (*into*)paradises ^w/gardens ^w run ^w from under it ^w the rivers immortals they^z (*are*) in it^w forever; for them in it^w (*are*) spouses (*wives*) *mutta'bharaton*^w (*she-they had been purged*) ^w; and [*We*] admit them (*into*) a compounded shade (*i.e.* shaded shades).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَبْدًا لَمْ فِيهَا زَوْجٌ مُطَهَّرٌ وَنُدْخِلُهُمْ ظِلَالًا ظَلِيلًا

58. Verily Allah commands you^z to *toaddo*¹²³ (*personally deliver or pay the full obligations of* the *amana'tee*¹²⁴ (*the entrustment/entrusted: possessions/ responsibilities/ duties*) to their owners¹²⁵; and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (*is*) *ne'emma*¹²⁶ (*what excellent*) [*He*] exhorts¹²⁷ you^b by it^x; verily Allah [was] *Sa'mean*¹²⁸ (*Acute-Hearer/ Enabler of others to hear-/ favorable Answerer to prayer*), *Basseeran* (*keen: Seer/- comprehensive Knower of the facts and their ultimate consequences*).

* إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تؤْدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُعِظُّ مِنْ يَعْظُمُونَ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁹ of you^b; then *en* (*if*) mutually you^c alteredcated in a thing ^x then *ruddoho*¹³⁰ (*let-forthwith-return it^x you^z*) to Allah and the messenger *en* (*if*) you^c

يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَفْلَى الْأَمْرُ مِنْكُمْ فَإِنْ تَنْتَرَعُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

¹¹⁷ The word “تصليه” transliterated “nusley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

¹¹⁸ The “لَا” in “كُلَّمَا” is the “time” “ما,” example: لَا أَكُلُكَ مَا دَامَتْ صَانِمًا = I talk (*to*) you not *while* you are *fasting*.

¹¹⁹ The word “تضجّ” in “تضجّت” = “ripened,” and *not* “burned,” as some maintain. As linguistically “تضجّ” = طبخ = *cooked, not burned*. If “burned” was intended the text would have said so.

¹²⁰ The pronoun “it” here is used for, as the *Merriam Webster Dictionary* says: “a group or classification of individuals or thing.” Thus, this “it” means the *skins*.

¹²¹ See the *Lexicon attached to this Translation* for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ.”

¹²² See the *Lexicon attached to this Translation* for “bekma.”

¹²³ With respect the word “*toaddo*,” it is to be noted that it is from “أداء,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to “*waffa*= “وَفَى” paid the full obligations in any way..

¹²⁴ The word “*amanat*” is the plural of “*amanah*,” “أمانة,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁵ The word “أهْلُهَا” means their: owners, deservers, worthy of it.

¹²⁶ The “مَا” in “نَعْمَا” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret as “of.”* This particle according to the linguists and the majority of The Qur'an commentators say that it^s *extra* but meant to *intensify* the action it modifies. This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se*. But surely this “مَا” and some times “من” are for intensification. Some tome it is referred to as “مَا المصدريّة” = the infinitive *ma*.

¹²⁷ The word “يَعْظُمُ” rooted in “عَظَ” = “exhort” / “admonished,” and “مُوعِظَة” could mean: *exhortation or admonition*.

¹²⁸ See an elaboration of the word “*Sameean*” in the Lexicon attached to this Translation.

¹²⁹ That is the designated authority over you.

¹³⁰ The word “فردوه” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (34: 86).

were believing by Allah and The Day [The] Last; *tha'leka* (*afar-that-it*) ^x (*is*) *khayron* (*choicer/superior/-worthier*) and *ahsa'no*¹³¹ (*perfecter and beautifuler*) *ta'aweelan* (*ultimate:construing/explanation*).

وَالرَّسُولُ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٦﴾

60. Have not seen [*you^s*] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; they^z want to mutually adjudicate to the *Ttaghoot*¹³² (*the devil/-devil's rule/the tyrant or his rule/an irreligious-man-made system*)^x and *qad* (*already and affirmatively*) (*had been*) commanded they^z to unbelieve they^z by it^x; and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزَعُمُونَ أَنَّهُمْ
إِمَانُوا بِمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ مِنْ
فِي لَكُوكَ يُرِيدُونَ أَنْ يَتَحَاَكِمُوا إِلَى
الظُّنُوبِ وَقَدْ أَمْرُوا أَنْ يَكْفُرُوا بِهِ
وَيُرِيدُ الشَّيْطَانُ أَنْ يُضْلِلَهُمْ ضَلَالًا
بَعِيدًا ﴿٧﴾

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (*regarding*) you^g *ssododan*¹³³ (*decisive-repelling*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزِلَ اللَّهُ
فَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصْدُونَ عَنْكَ صُدُودًا ﴿٨﴾

62. Then how if/then¹³⁴ betided^w them a disaster^w by what advanced^w their hands^w; afterwards they^z came (*to*) you^g *yahlefona* (*swearing they^z*) by Allah *en* (*not*) we wanted except *ehsanan*¹³⁵ (*benevolence and reverence*) and harmony.

فَكَيْفَ إِذَا أَصَبَّتْهُمْ مُصِيبَةً مِمَّا قَدْ مَنَّتْ
أَيُّدِيهِمْ ثُمَّ جَاءُوكَ تَخْلُفُونَ بِاللَّهِ إِنْ
أَرْدَنَا إِلَّا إِحْسَنَا وَتَوْفِيقًا ﴿٩﴾

63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [*you^s*] *a'n* (*regarding*) them and let-exhort¹³⁶ them [*you^s*] and so let-say [*you^s*] for them in their selves^w an eloquent say.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ وَقُلْ
لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بِلِيغًا ﴿١٠﴾

64. And not We sent of a messenger except to (*be*) obeyed [*he*] by Allah's leave; and had that they *edb* (*when*) *dhalamo*¹³⁷ (*they^z wronged to*) their selves^w came they^z (*to*) you^g then *istaghfaro*¹³⁸ (*they^z sought forgiveness*) (*from*) Allah and *istaghfara* (*sought forgiveness*) for them the messenger surely they^z (*would have*) found Allah *Tanwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ
وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ
تَوَابًا رَّحِيمًا ﴿١١﴾

65. So no, by your^t Lord not they^z believe until they^z

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ

¹³¹ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹³² The word “*at-Taaghoot*=“*الطاغوت*” the “*devil*”, or “*rule by the devil*,” “*the tyrant*” or “*the rule by the tyrant*,” an “*irreligious-man-made system*” invested with authority to supposedly achieve various societal or scientific good ends.

¹³³ The word “*sododan*=“*صدوداً*” could be (1) quasi-infinitive noun (“*اسم مصدر*”) implying a *strong repelling*; (2) or infinitive noun for “*صد*” implying a *repetitive repelling*; or (3) a *plural* for the word “*sadda*=“*صد*” singular *repelling*, away in *disgusts* and *unbelief*, and thus the *plural* is “*repulsion*=“*صدوداً*” is the *infinitive noun* implying *decisive turning away* of their faces in disagreement and disbelief by *every one* of the hypocrites *every time*.

¹³⁴ This “*إِذَا*” is *not* a conditional article, See *أعراب القرآن*, لـ *محمود صافي*.

¹³⁵ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony.”

¹³⁶ The word “*عظهم*” rooted in “*وعظ*” = “*exhorted*” or “*admonished*,” see footnote 979 above regarding “*وعظ*”.

¹³⁷ See the *Lexicon* attached to this Translation for “*فَاعلَ الظَّلَمَ*”=“*ظالم*”=“*injustice-doer*” and “*ظُلْم*”=“*wronger*.”

¹³⁸ The word *istaghfara*=“*استغفر*” = “[*he*] sought *forgiveness*.” In English there is *no seemly way* to say: “*استغفر*” *per se*. So I settled for saying: “[*he*] sought *forgiveness*.”

adjudicate you^gin what wrangled among them; afterwards not find they^z in their selves^w (*any*) constraint¹³⁹ of what you^g judged and they^z submit a full-submission¹⁴⁰.

يَحْكُمُوكَ فِيمَا شَجَرَ بِيَهُمْ ثُمَّ لَا
سَخْدُوا فِي أَنفُسِهِمْ حَرْجاً مَمَّا
قُضِيَتْ وَيُسَلِّمُوا تَسْلِيماً

66. And had surely We (*had*) written on them that let kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (*would have*) done it^x they^z except a few of them; and had that they did what they^z (*were being*) exhorted¹⁴¹ by it^x surely [was] *khayran* (*choicer/ superior/ worthier*) for them and harder a firmness (*for their faith*).

وَلَوْ أَنَا كَتَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا
أَنفُسَكُمْ أَوْ أَخْرُجُوا مِن دِيرِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا
مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَعْبِيتَنا

67. And then surely *aa'taynahum* (*We would have accorded / given them*) from *ladon*¹⁴² (*directly and possessively from*) Us a great remuneration.

وَإِذَا لَأْتَهُم مَنْ لَدُنَّا أَجْرًا عَظِيمًا

68. And surely We (*would have*) divinely-guided them
sserattan (*single and specific path*) straight.

وَلَهُدِينَاهُمْ صِرَاطًا مُّسْتَقِيمًا

69. And whoever [he] obeys Allah and the Messenger, then those (are) with whom^r Allah *an'ama*¹⁴³ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁴ on them of the prophets and the *sseddeqeen*¹⁴⁵ (indeed the steadfast affirmers and ever practicers of the truth), and the martyrs and the *ssa'leheena* (righteous-people); and *hasona* (what ultimately perfected and beautified) (are) those companionate¹⁴⁶.

وَمَن يُطِعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحُسْنَ أُولَئِكَ رَفِيقًا

70. *Tha'leka (afar-that-it) ** (*is*) the munificence from Allah and sufficed by Allah Omnipotent.

ذلِكَ الْفَضْلُ مِنْ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلَيْهِ مَا

71. O you who^r they^z believed let-take you^z yourⁿ
precaution so let-bolt you^z (*in military*) detachments
or let-bolt you^z together.

**يَأَيُّهَا الَّذِينَ ءامَنُوا حُذُّرُكُمْ
فَانْفُرُوا وَابْتَلُوا أَوْ افْرُوا جَمِيعًا**

72. And verily of you ^b certainly who^p [be] surely assuredly¹⁴⁷ loiters; then *en* (*if*) betided ^w you ^b a

وَإِنْ مِنْكُمْ لَمَنْ لَيْبَطَئَنْ فَإِنْ

¹³⁹ The word “اللسان” = حرج “أضيق الضيق,” see e.g.: if you were to get *two identical sheets of paper* and put them *congruently* against one another *the space between them* is called حرج, that is there is practically nothing narrower than that space between the two sheets of paper. Also, حرج could mean “sin.”

¹⁴⁰ The word **تسلیماً** is *infinitive* noun for submit. Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun.

¹⁴¹ The word “مُوْعَظَةٌ” could mean: exhortation or admonition.

¹⁴² The word “لدن” is closer than “عند” as you can say: “عندكِ المال ليس بقسطتكِ لأنّ ” thus, which is closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See اللسان.

¹⁴³ The word “نعم” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “نعم.” So, the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹⁴⁴ See the Lexicon attached to this Translation for “ne’amah” (“boon”).

¹⁴⁵ The word “*sseddeeqen*”=“**صديقين**” means they who are indeed stedfast affirmers and practice of the truth.

¹⁴⁶ The word “رفيقاً” is either adverbial or specificative, in both instances meaning *each companion*.

¹⁴⁷ The "الـ" in "ليبيطنـ" and also "الـ" in the next Ayah # 73, are juratory" الـ" amounting to "الـ التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

disaster^w said [he]: *qad* (*already and affirmatively*) *an'ama*¹⁴⁸ (*graced bounteously and ennoblingly the most desirable and delighting boons*)¹⁴⁹ Allah on me *edh* (*when*) not [I] was with them *sha'heedan* (*witnesser*).

73. And indeed *en* (*if*) betided you^z munificence^x from Allah surely assuredly¹⁵⁰ say they^z as if not was between you^b and [between] him affection: *yalayta* (*O, for a longing that*) I was with them so [I] win a great win.

74. So let-mutually fight in Allah's path who^r they^z sell¹⁵¹ the life^w (*of*) the world^w by the Hereafter^w and whoever [he] mutually fights in Allah's path then [he] (*is to be*) killed or [he] prevails so will *nua'tehe* (*We accord/allot him*) a great remuneration.

75. And what (*is*) for you^b not mutually fight you^z in Allah's path and¹⁵² the *musta'dh'afeena*¹⁵³ (*deemed weaklings*) of the men and the women and the children who^r say they^z: our Lord let-exit us [*You^s*] from this^w the village^w the *dha'leme*¹⁵⁴ (*injustice-doer*) (*are*) its^w folks; and let-make [*You^s*] for us from *ladon*¹⁵⁵ (*directly and possessively from*) *You^ga wa'leyan* (*guardian/ally*) and let-make [*You^s*] for us from *laddon* *You^g* a *na'sseeran* (*multitudinous-sucomer*).

76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r unbelieved they^z mutually they^z fight in the *Ttaghoot's* (*devil/devil's rule/tyrant or his rule/an irreligious-man-made system*)'s path; so let-mutually fight you^z the Satan's *aw'leyaa*¹⁵⁶ (*guardians-allies*); verily the Satan's scheme [was] feeble.

77. Have not [*you^s*] seen to whom^r (*had been*) said for them: let-check you^z yourⁿ hands^w and *aqemo*¹⁵⁷ (*let-you^w uphold/sustain the prescribed obligations of* the Prayer^w and *aa'to* (*let-you^z fulfill*) the *Zakata*^{w158} (*prescribed percentage of personal possessions*)^w; then *lamma* (*when/-*

أَصْبَحْتُمْ مُّصِيبَةً قَالَ فَدَأْنَعَهُ اللَّهُ

عَلَى إِذْ لَمْ أَكُنْ مَعَهُمْ شَرِيدًا

وَلَئِنْ أَصْبَحْتُمْ فَضْلٌ مِّنَ اللَّهِ لَيُقُولُنَّ
كَانَ لَمْ تَكُنْ بِيَنْكُمْ وَبِيَنَهُ مَوَدَّةٌ
يَلْيَقِنُ كُنْتُ مَعَهُمْ فَأَفُوزُ فَوْزًا
عَظِيمًا

* فَلَيُقْتَلُ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الْآخِرَةَ
وَمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ
يَغْلِبُ غَسْوَفَتْ نَيْرَاهُ أَجْرًا عَظِيمًا

وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوَلَدَنَ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرَجَنَا مِنْ هَذِهِ الْقَرِبَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيَا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

الَّذِينَ ءَامَنُوا يُقْتَلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقْتَلُونَ فِي سَبِيلِ
الْطَّغُوتِ فَقِتْلُوا أُولَئِكَ الشَّيْطَنُ
إِنْ كَيْدَ الشَّيْطَنَ كَانَ ضَعِيفًا

أَلَّمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُوا
أَيْدِيهِمْ وَأَقِيمُوا الصَّلَاةَ وَإَاتُوا
الزَّكُورَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا

¹⁴⁸ See footnote 143 above regarding “*an'ama*.”

¹⁴⁹ See the Lexicon attached to this Translation for “*ne'amal*” (“boon”).

¹⁵⁰ The “*in*” in “*الآن*” is a *juratory* “*التأكيد*” = “*القسم*” = “*الل*” i.e. affirmation, expressed here by “assuredly”.

¹⁵¹ That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, “*يُشرون*” = they sell and “*يُشرون*” = purchase. Example: “*و شروه بثمن بخس و كانوا فيه من الزاهدين*” i.e. “And sold him they by a paltry price, counted silver coins.¹⁵¹ And they were in him of the *zahedeen*, (*low-estimators, deemed him insignificant*).” (S12: 20).

¹⁵² This “*and*” and the two following are *copulative particles* = “*حروف عطف*,” according to many Qur'an commentators.

¹⁵³ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

¹⁵⁴ The word “*الظالم*” = “*فَاعل الظلم*” = “*the injustice-doer*,” as “*الظالم*” = “*injustice*.” Also, in this Ayah, the word “*الظالم*” is to qualify the word “*أهلها*” in “*أهلها*,” which is *singular* or *plural*. So here the “*village*” is Makkah, thus, in honor for this particular “*village*” the “*wrong*” is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*. And here since the “*أهلها*” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every one* of them was a *wronger* or the over *whelming majority* of them were so.

¹⁵⁵ The word “*لدن*” is *closer than* “*عند*” as you can say: “*عند* *لدن*” thus, which closer spatially and more specific. So, “*directly and possessively from*” (*You*) seems to indicate such *closeness*. See the *اللسان*.

¹⁵⁶ The word “*أولياء*” could also mean, among them: *protector, friend*.

¹⁵⁷ The word “*أقيموا*” is rooted in “*أقاموا*” = *uphold/sustain/maintain*.

¹⁵⁸ See the Lexicon attached to this Translation for what is exactly the *Zakah*, and what its *implications* are.

whence) (had been) written on them the fighting suddenly a team of them *yakhshawna* (they ^z reverently-fear) the mankind as Allah's *khashya'te* (reverent-fear) or a harder *khashya'tan* (= *khashya'te*); and said they^z: our Lord wherefore wrote You ^g the fighting on us; *lawla* (why have not) delayed us You ^g to a near *ajalen*¹⁵⁹ (term-limit); let-say [you^s]: the world's^w *mat'ao* (resource for transitory worldly delight) (is) little while the Hereafter^w (is) *khayron* (superior/worthier) for whom^p *ettaqa* (he had reverently guarded not to displease Allah); and not *todh'lamoona*¹⁶⁰ (to be wronged you ^z) a *fa'tila* (the entwined skin slough/thin thread in the slit of a date-stone).

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers *mushayyada'ten*¹⁶¹ (well loftily built and calcite-covered); and *en* (if) betides them a *hasanaton*^w (meritorious-deed) ^w they ^z say: this ^w (is) from *enda* (by munificence of/by Rule of) Allah; and *en* betides them *sayyeaton*^w (demeritorious-deed) ^w they ^z say: this ^w (is) from *endeka* (issuing from you ^g); let-say [you^s]: all (are) from *ende* (= *enda*) Allah; then what (is) for these[the] people almost understand not a discourse.

79. What betided you^g of a *hasanaten*^w (meritorious-deed) ^w so (it ^w is) from Allah; and what betided you^g of a *sayyeaten*^w (demeritorious-deed) ^w then (it ^w is) from your^t self^w; and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'heedan* (Witnesser/Testifier).

80. Whoever [he] obeys the Messenger so *qad* (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you^g over them a *ha'feedhan*¹⁶² (multitudinous keeper-up).

81. And say they: ^z obedience; then if *barazo*¹⁶³ (they ^z noticeably-went forth) from *endeka* (your^t vicinity/quarters), *bayyata*¹⁶⁴ (nocturnally harbored an assault)¹⁶⁵ a *ta'efa'ton*^w (band/group/faction/party) ^w of them other than which^x says [you^s]/it^w (the group)¹⁶⁶; and Allah writes what *you bayyetona* (they^z nocturnally harboring of assault); so let-shun *a'n* (regarding) them [you^s] and let-trust [you^s] on Allah; and sufficed by Allah a Custodian.

فَرِيقٌ مِّنْهُمْ تَخْشَوْنَ النَّاسَ كَحْشِيَّةً
اللَّهُ أَوْ أَشَدَّ حَشْيَةً وَقَالُوا رَبَّنَا لَمْ
كَبَّتْ عَلَيْنَا الْقِتَالُ لَوْلَا أَخْرَتْنَا إِلَى
أَجَلٍ قَرِيبٍ قُلْ مَتَّعْ الدُّنْيَا قَلِيلٌ
وَالآخِرَةُ خَيْرٌ مِّنْ أَنْفَقَ وَلَا تُظْلَمُونَ
فَتَيَّلًا

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِي بُرُوجٍ مُشَيْدَةٍ وَانْ تُصِبُّهُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَانْ تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِكَ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَا
هَنُؤَلِّهُ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ
حَدِيثًا

مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا
أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولاً وَكَفَى
بِاللَّهِ شَهِيدًا

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ
وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِظًا

وَيَقُولُونَ طَاعَةً فَإِذَا بَرُزَوا مِنْ
عِنْدِكَ بَيْتَ طَابَةَ مِنْهُمْ غَيْرَ الَّذِي
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يَبْيَتُونَ
فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا

¹⁵⁹ The word "الأجل" means term-limit, see **اللسان**.

¹⁶⁰ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

¹⁶¹ The word "مشيدة" = "*mushayyadah*" is an adjective describing well, loftily built and covered by calcite. See **اللسان**.

¹⁶² The word "حفظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶³ The word "برزوا" means they noticeably went forth, not just they went forth.

¹⁶⁴ The word "بيت" = *harbored by night*, i.e. slept over it, implying scheming to alter it. See **الطبرى**.

¹⁶⁵ Harbored means: entertained or nourished a specified thought or feeling.

¹⁶⁶ The hidden pronoun in "تفعل" carries dual meaning: (1) what *you said to them*, or (2) what *they said to you*. That is they *changed* what *you told them* or they *changed* what *they told you*. See **الذر المصنون، لـ احمد الحلبى**.

82. Do then not they^z ruminate The Qur'an;^x and had [it^x] been from *ende* (*springing of*) other than Allah surely they^z (*would have*) found in it^x difference-multitudinous.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْكَانَ مِنْ عَدِي
غَيْرَ اللَّهِ لَوْجَدُوا فِيهِ أَخْتِلَافًا كَثِيرًا

83. And if came (*to*) them a matter^x of [the] security or [the] fear¹⁶⁷ they^z broadcasted by it^x; and had *raddo*¹⁶⁸ (*forthwith-returned* they^z it^x) to the messenger and to the command-possessors of them surely knew it^x who^t they^z deduce it^x of them; and *lawla* (*had it not been for*) Allah's munificence on you^z and His mercy^w surely you^z (*would have*) *ettaba'atom* (*closely-followed you^c*) the Satan save a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنْ الْآمِنَةِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُوهُ إِلَى
الرَّسُولِ وَإِلَى أُولَئِكَ الْأَمْرِ مِنْهُمْ لَعِلَّهُمْ
الَّذِينَ يَسْتَبْطُونَهُ مِنْهُمْ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَا تَعْتَمِدُ الشَّيْطَانُ إِلَّا قَلِيلًا

84. So let-mutually fight[*you^s*] in Allah's path; not (*to be*) charged [*you^s*] except your^t self^w; and let-incite [*you^s*] the believers *asa* (*craving a deed beyond one's means/ may*) Allah to check *ba'asa* (*warfare/might*) (*of*) whom^t unbelieved they^z; and Allah (*is*) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (*punishing-deterrent*).

فَقَاتَلُوا فِي سَبِيلِ اللَّهِ لَا تَكُفُّ إِلَّا
نَفْسَكَ وَحْرَضَ الْمُؤْمِنِينَ عَنِ
اللَّهِ أَنْ يُكْفُرَ بِأَسْنَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُ بِأَسْأَ وَأَشَدُ تَنْكِيلًا

85. Whoever [*he*] intercedes a *hasanatan*^w (*meritorious-deed*)^w intercession^w for him is a lot¹⁶⁹ of it^w; and whoever [*he*] intercedes a *sayyeatan*^w (*demeritorious-deed*)^w intercession^w for him is a *keflon*¹⁷⁰ (*sufficient portion/-similar*) of it^w; and Allah [was] over everything *Muqeetan*¹⁷¹ (*Omnipotent/-Sustainer of time and place for all things*).

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
تَصْبِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً
سَيِّئَةً يَكُنْ لَهُ كَفْلٌ مِنْهَا وَكَانَ اللَّهُ
عَلَى كُلِّ شَيْءٍ مُّقِيمًا

86. And if (*had been*) greeted you^z by a greeting^w then let-greet you^z by *ahsa'na*¹⁷² (*excellenter*) than it^w or *ruddo*¹⁷³ (*let-you^z forthwith-return it^w*); verily Allah [was] over every-thing *Haseeban* (*meticulous Reckoner*).

وَإِذَا حُيِّمُ بِتَحْيِيَةٍ فَحَيَا بِأَحْسَنِ
مِنْهَا أَوْ رَدُوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ حَسِيبًا

87. Allah; no an *elaha* (*a deity*) except Him; surely assuredly¹⁷⁴ gathers you^z [*He*] to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it^x; and who^a (*is*) *assdaqo* (*more truthful*) than Allah a discourse.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعُنَّكُمْ إِلَى
يَوْمِ الْقِيَمَةِ لَا رَبَّ فِيهِ وَمَنْ
أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

88. So what(*is*) for you^b in the hypocrites *fe'a'tay'ne*^w (*two-bands/parties/groups*)^w; and Allah relapsed/inverted them by what they^z earned; do you^z want to

* فَمَا لَكُمْ فِي الظَّنَّفِينَ فَعَتَنَ وَاللَّهُ
أَرَكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ
تَهْدُوا مِنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلَ اللَّهُ

¹⁶⁷ Some Arabic linguists said that: "القتل" = "الخوف" = "القتل". See تاج العروس and اللسان.

¹⁶⁸ The word "ردوه" is rooted in "رد" meaning *forthwith-returned*; example the greeting must be "*forthwith- returned*," as in this Ayah: "And when (*bad*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

¹⁶⁹ The Arabic word "تصيب" = "nasseeb" has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, "تصيب" is different from "كفل" as noted in footnote 1021 next.

¹⁷⁰ The word "عفل" = "keflon" has several meanings, among them; *sufficient*: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see الراغب واللسان

¹⁷¹ The Arabic word "مقيناً" = "Muqeetan" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁷² The word أحسن = *absane* = excellenter.

¹⁷³ The word "ردوها" is rooted in "رد", see footnote 1018 above regarding "رد".

¹⁷⁴ The "in" is a *juratory* "القسم" = "القسم" in "الراجح" = "الراجح" in "الراجح" = "الراجح" in "الراجح". i.e. affirmation, expressed here by "assuredly".

divinely-guide whom ^P Allah misled; and whom ^P Allah misleads so never you^z find for him a path.

فَلَنْ تَجِدَ لَهُ سَيِّلًا

89. Longed¹⁷⁵ they^z if¹⁷⁶ you^z (*were to*) unbelieve just-as they^z unbelieved so you^z be coequal; so let-not *tatta-khetho*¹⁷⁷ (*you^z take and make*) of them *aw'leyaa*¹⁷⁸ (*guardians/allies*) until they^z emigrate in Allah's path; then *en(if)* they^z diverted then let-take them you^z and let-kill them you^z whence you^z found them; and let-not *tattakhetho*¹⁷⁹ (*you^z take and make*) of them *waleyyan*¹⁸⁰ (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).

وَدُوا لَوْ تَكُفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً فَلَا تَتَخَذُوا مِنْهُمْ
أُولَئِكَ هُنَّا جَرُوا فِي سَبِيلِ اللَّهِ
فَإِنْ تَوَلُوا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَخَذُوا
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*¹⁸¹ (*ratified-covenant*)^x or they^z came (*to*) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you^b; then surely they^z (*would have*) mutually fought you^b; so *en(if)* they^z withdrew/isolated (*from*) you^b so not fought¹⁸² you^b they^z and they^z cast to you^b the *salama* (*submission/reconciliation/peace*) then not made Allah for you^b on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنُكُمْ
وَبِيَمِنْهُمْ مِيشَقٌ أَوْ جَاءَكُمْ حَسْرَةٌ
صُدُورُهُمْ أَنْ يُقْتَلُوكُمْ أَوْ يُقْتَلُوا
قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَطَهُمْ عَلَيْكُمْ
فَلَقَاتُوكُمْ فَإِنْ آعْتَلُوكُمْ فَلَمْ
يُقْتَلُوكُمْ وَالْقَوْمُ إِلَيْكُمُ الْسَّلَامُ فَمَا
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَيِّلًا

91. Shall find you^z others they^z want to have security (*towards*) you^z and to have they^z security (*towards*) their people; everywhen¹⁸³ (*had been*) *ruddo* (*forthwith-returned*) they^z to the *fetna'te*^w (*warring/tumult/unbelief*)^w they^z (*had been*) relapsed/inverted in it^w; so *en(if)* not they^z withdrew/isolated (*from*) you^b and they^z cast/offered you^z not the *salama* (*submission-reconciliation/peace*) and they^z checked not their hands^{w184} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁵ them; and *ulaekum*¹⁸⁶ (*collective-those there/those*), We made for you^b over the man authority manifester.

سَتَجِدُونَ إِخْرَيْنَ يُرِيدُونَ أَنْ
يَأْمُنُوكُمْ وَيَأْمُنُوا قَوْمَهُمْ كُلُّ مَا رُدُوا
إِلَى الْفِتْنَةِ أَرْكَسُوا فِيهَا فَإِنْ لَمْ
يَعْتَلُوكُمْ وَلِقَوْا إِلَيْكُمُ الْسَّلَامُ
وَيَكْفُوا أَيْدِيهِمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ ثَقَفْتُمُوهُمْ وَأَوْتَكُمْ جَعَنَا
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا

¹⁷⁵ The word “ودوا” translated as “longed they” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

¹⁷⁶ See the Lexicon attached to this Translation regarding بلو“”

¹⁷⁷ The word “إِتَّخَذَ” from “الْإِتَّخَادُ” which is “إِفْتَعَلُ” for “الْإِتَّخَادُ” as stated in *Bisan al-Arab*; therefore, “إِتَّخَذَ” is *always taking and presuming something about what was taken*. Thus, it is *not* just the mere *taking*.

¹⁷⁸ The word “أُولَيَاءُ” could also mean in certain constructs: friends, protectors, allies.

¹⁷⁹ Ibid.

¹⁸⁰ The word “ولِيًّا” could mean: friend, protector, or guardian/ally.

¹⁸¹ The word “مِيشَقٌ”=“assured covenant” and “عَهْدٌ”=covenant. See the Lexicon attached to this Translation.

¹⁸² See the Lexicon attached to this Translation regarding the effect of the particle “لَمْ” which *changes the present tense to a past tense*.

¹⁸³ The particle “ما” has many meanings, among them “time,”

¹⁸⁴ اعراب القرآن، محمود صافي

¹⁸⁵ The particle “لَمْ” applies to: *isolated*, *offered*, and *checked* respectively. See the Lexicon attached to this Translation.

¹⁸⁶ The word “أَوْلَئِكُمْ” rooted in “تَقْتَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أَدْرَكَهُ بِبَصَرِهِ لَحْةً فِي النَّظَرِ” “ظَفَرَ بِهِ” “صَادَفَهُ” respectively. See *البصائر واللسان*.

I chose “grabbed” as it obviously *includes* “met” and “sighted” as you cannot grab without “sighting” and “meeting.”

¹⁸⁶ The word “ulaekum”=“أَوْلَئِكُمْ” is a noun of indication for the plural masculine or feminine meaning all those there.

92. And not [was] for a believer to kill a believer except mistakenly¹⁸⁷; and whoever kills [he] a believer mistakenly then freeing a neck^{w188} *mua'mena'ten*^w (*he who attained age of doing the prescribed: Prayer and fasting*)^w and a *de'yaton*^w (*compensatory-blood-money*)^w handed-over^w to his family^w except if that *yassaddago* (*recipients remit as charity*); then *en(if)* [was] [he] of a people foe¹⁸⁹ for you^b while he is a believer then freeing a neck^w *mu'amenah*¹⁹⁰ and so *en[was]* [he] of a people between you^b and [between] them a *meethaqon*^{x191} (*ratified-covenant*)^x then *de'yahton* handed over^w to his family^w (*victim's*) and freeing a neck^w *mu'amenah*¹⁹⁰; then whoever [he] found not (*thewherewithal*) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient *Hakeeman*¹⁹² (*infinite hekma*¹⁹³ *Possessor*).

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتَلَ مُؤْمِنًا إِلَّا خَطًّا وَمَنْ قَتَلَ مُؤْمِنًا خَطًّا فَتَحْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصْدِقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيشَقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرٍ مُتَابِعَيْنَ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلَيْمًا حَكِيمًا

93. And whoever [he] kills a believer intentionally then his requital (*is*) Hell^w immortal [he] (*is*) in it^w; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

وَمَنْ يَقْتَلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزاؤُهُ جَهَنَّمُ خَلِدًا فِيهَا وَغَضَبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ دُوَّا عَذَالَهُ دُعَادَاهَا عَظِيمًا

94. O you, who^r they^z believed if struck/peregrinated you^c in Allah's path then let-verify you^z and let-not say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (*are*) a believer *tabtaghona*¹⁹⁴ (*earnestly-quest you^z*) the life^w (*of*) the world's^w transients; hence¹⁹⁵ *enda* (*by munificence of/by Rule of*) Allah multitudinous spoils; like *tha'leka* (*afar-that-it*)^x you^c were of before; then *manna*¹⁹⁶ ([He] graced His boon^w) Allah on you^b; so let-verify you^z; verily Allah [was] by what you^z work (*is*) Proficient.

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لَمَنْ أَفْلَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَغُونَ عَرْضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَافِرٌ كَثِيرَةٌ كَذَلِكَ كُنُّتُمْ مِنْ قَبْلِ فَمَرَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

95. Not level/even the sitters of the believers other than the *dhara're* (*plight/affliction*) possessors and the *Mojahedoona* (*the earnest fighters*) in Allah's path by their possessions and their selves^w preferred Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank^w; and each Allah promised

لَا يَسْتَوِي الْقَعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِكُمُ الظَّرَرُ وَالْجَهَدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَلَّ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَعِدِينَ ذَرْجَةٌ وَكُلُّا وَعْدُ اللَّهِ

¹⁸⁷ That is to say: circumstantially or accidentally.

¹⁸⁸ The expression “freeing a neck^w” is an Arabic tongue expression meaning: *freeing a slave*; in this case a believer slave to be freed. The word “neck^w” is a feminine gender, hence “neck^w” and so its referent “*mu'amenah*” is not a “she-believer” *per se*, but *any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan*, according to a great majority of scholars.

¹⁸⁹ The word “عدوٌّ,” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see *الهادي* and *السان*.

¹⁹⁰ Regarding the word “*mu'amenah*” see to the explanation of footnote 1037 above.

¹⁹¹ The word *ميثاق* “=assured covenant” and *عهد* “=covenant. See the Lexicon attached to this Translation.

¹⁹² See the Lexicon attached to this Translation for an exposition on the words “*الحكيم*” and “*الحکیم*.”

¹⁹³ See the Lexicon attached to this Translation for “*bekma*.”

¹⁹⁴ The word *طلب حثنا* “=“earnestly quested.”

¹⁹⁵ The “ف” in “فعتده” is *تَعْلِيَةٌ* i.e. indicative of “cause or reason.” See

¹⁹⁶ The word *نعمه يتعهها* “يُعْنِي” means “boon He graces it.”

the Paradise^w; and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

الْحَسَنَىٰ وَفَضْلَ اللَّهِ الْمُجَاهِدِينَ عَلَىٰ
الْقَعِدِينَ أَجْرًا عَظِيمًا

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

دَرَجَتِ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

97. Verily whom^x *tawaffahum*¹⁹⁷ (receive them while dying) the angels¹⁹⁸ (while they are) *dha'leme*¹⁹⁹ (he-they injustice-doers) (*to*) their selves^w said they^z: in what were you^z; said they^z: we were *mustadh'afeena*²⁰⁰ (deemed weaklings) in the land;^w said they^z (*the angels*): has (*it*^w) not been Allah's Earth^w vast so you^z emigrate in it^w; so those, their abode/lodging (*is*) Hell^w and fouled-she^y a destiny.

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِيَّ
أَنفُسَهُمْ قَاتُلُوا فِيهِمْ كُنْتُمْ قَاتُلُوا كُنْتُمْ
مُسْتَضْعِفِينَ فِي الْأَرْضِ قَاتُلُوا أَلْمَ
تَكْنُ أَرْضُ اللَّهِ وَسِعَةً فَتَمَّا حَرَجُوا فِيهَا
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ
مَصِيرًا

98. Except the *mustadh'afeena*²⁰¹ (deemed weaklings) of the men and [the] women and the children, (*that*) they^z cannot (*do*) a scheme and nor *yahtadoona* (*they who find and accept the divine-guidance*) a path.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ
وَالِّسَّاءِ وَالْوَلَدِنَ لَا يَسْتَطِعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

99. So those *asa*²⁰² (*craving a deed beyond one's means/ may*) Allah that [*He*] pardons *a'n*²⁰³ (*regarding*) them; and Allah [was] *Affowwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

فَأُولَئِكَ عَسَىَ اللَّهُ أَن يَعْفُوَ عَنْهُمْ
وَكَانَ اللَّهُ عَفُوا غَفُورًا

100. And whoever [*he*] emigrates in Allah's path [*he*] finds in the land^w/Earth^w *moraghaman*²⁰⁴ (*route/-escape*) many and an expanse^w and whoever [*he*] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (*already and affirmatively*) fell his remuneration on Allah; and Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

* وَمَنْ يَهْاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرَاغِمًا كَثِيرًا وَسَعَةً وَمَنْ
تَخْرُجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وَرَسُولِهِ ثُمَّ يُدْرِكَهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرَهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا

101. And if struck/peregrinated you^c in the Earth^w then not on you^b a *jonahon*²⁰⁵ (*sin*) that you^z shorten [*of*] the Prayer^w *en(if)* you^c feared/knew²⁰⁶ that (*might*) *yaf'tenakum* (*engages you f in sinful/immoral/unpraised*

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الْصَّلَاةِ إِنْ
خَفِتُمْ أَنْ يَفْتَنُوكُمُ الَّذِينَ كَفَرُوا إِنْ

¹⁹⁷ This is yet another of the Arabic *tongue* expression: “**تَوَفَّاهُمُ الْمَلَكَةُ**” “receive or have received their souls the angels,” a sort of euphemism for those people who *are dying but not yet dead*.

¹⁹⁸ Here again “*the angels*,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁹ See the Lexicon attached to this Translation for “**ظَالِمٌ**=”**فَاعِلُ الظَّلَمِ**”=”**ظَالِمٌ**”=”*injustice-doer*” and “**ظُلْمٌ**”=”*wronged*.”

²⁰⁰ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

²⁰¹ *Ibid.*

²⁰² The word “*asa*” has many *implicative* meanings, see the Lexicon attached to this Translation..

²⁰³ See the Lexicon attached to this Translation regarding the various meanings of the preposition “**عَنْ**.”

²⁰⁴ The word *moraghaman* =“**مَرَاغِمٌ**,” means a *route*, an *escape*, a *course*, or a *way*; thus, who intends to emigrate for the cause of Allah will find a “*route*” or an “*escape*,” or a “*way*” and also will find some “*expanse*” once away from his/her current situation where he/she cannot practice his/her religion freely.

²⁰⁵ See the Lexicon attached to this Translation for the meaning of the word “**جَنَاحٌ**” figuratively taken to symbolize the *inclination* to sin or the *sin itself*. So, no “**جَنَاحٌ**”= no sin.

²⁰⁶ Linguistically the word “**خَفَفَ**” carries *dual* meanings: (1) *fearred* and (2) *knew*. Both meanings could apply.

deed/say you^b who^r unbelieved they^z; verily the unbelievers they^z[were] for you^b a foe²⁰⁷ manifester.

102. And if²⁰⁸ you^g [was]/were in them then *aqamta*²⁰⁹ (*upheld/stood you^h*) for them the Prayer^w then let up a *ta'efaton*^w (*band/-group/party*)^w of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efaton*^w not prayed they^z then let-pray they^z with you^g and let-take they^z their precaution and their weapons; longed²¹⁰ who^r unbelieved they^z if²¹¹ you^z neglect *a'n* (*regarding*) yourⁿ weapons and *amate'atay*²¹² (*baggages/-furnishings/chattel/things of utility for*) you^b so they^z tilt on you^b one^w tilt^w; and no *jonaha(sin)*(is)on you^b *en(if)* [was] by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the unbelievers a humiliative torment.

103. Then if finished you^z the Prayer^w then let-remember you^z Allah (*manneristically*)²¹³ standing, sitting and over yourⁿ sides; and if tranquilized²¹⁴ you^z then *aqemo*²¹⁵ (*let-you^z uphold/sustain the prescribed obligations of*) the Prayer^w, verily the Prayer^w was-she^y on the believers a writ appointed.

104. And let not *tabeyno*²¹⁶ (*you^z: weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en(if)be^x* you^z pain so surely they^z pain just-as you^z pain; and *tarjona* (*you^z fear/-*

الْكُفَّارُ كَانُوا لَكُمْ عَدُوٌ مُّبِينٌ

وَإِذَا كُنْتَ فِيهِمْ فَأَقْمِنَ لَهُمُ الْصَّلَاةَ
فَلْتَقْمِمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلَيَأْخُذُوا
أَسْلِحَتِهِمْ فَإِذَا سَجَدُوا فَلَيُكُونُوا مِنْ
وَرَآبِكُمْ وَلَنَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصْلِوْ فَلَيُصْلِوْ مَعَكَ وَلَيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتِهِمْ وَدَّ الَّذِينَ كَفَرُوا
لَوْ تَغْفِلُونَ عَنْ أَسْلَحَتِكُمْ
وَأَمْتَعْكُمْ فِيمَلُونَ عَلَيْكُمْ مِيلَةً
وَحَدَّةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ
بِكُمْ أَذَى مِنْ مَطْرَأً أَوْ كَنْتُمْ مَرْضَى
أَنْ تَضَعُوا أَسْلَحَتِكُمْ وَخُذُوهَا
حِذْرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكُفَّارِ
عَذَابًا مُّهِينًا

فَإِذَا قَضَيْتُمُ الْصَّلَاةَ فَاذْكُرُوا اللَّهَ
قِيمًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا
أَطْمَانْتُمْ فَاقْمِوْ أَصْلَاهُ إِنْ
الْصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مُّوَقُوتًا

وَلَا تَهُنُوا فِي أَبْتِغَاءِ الْقَوْمِ إِنْ
تَكُونُوا تَالِمُونَ فَإِنَّهُمْ يَالْمُؤْمِنِينَ
كَمَا تَالِمُونَ وَتَرَجُونَ مِنَ اللَّهِ

²⁰⁷ The word “عُو”,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادي اللسان* and *الهادي*.

²⁰⁸ The particle “إِذَا” is a *future adverbial conditional article* hence it is “if” not “when.” also, [was] versus were.

²⁰⁹ The superscript ^h for the ت in “أَقْمَتْ” = “upheld/stood up”.

²¹⁰ The word “وَدْ” translated as “longed” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

²¹¹ See the *Lexicon* attached to this *Translation* regarding بُو “أَمْتَعَ”

²¹² The word “أَمْتَعَ” = “*amate'a*” means: *baggages, furnishings, chattel, things for utility*. See the *Lexicon* attached to this *Translation* for elaboration.

²¹³ Manneristically is needed to *adjust for a lack of adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is *no* such thing as “standingly” or “sittingly,” in English.

²¹⁴ The Arabic word “أَطْمَانْتُمْ,” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أَمْنَتْ” felt “secured” with respect to *potential physical danger*.

²¹⁵ The word “أَقْمَوْا” is rooted in “أَقَمَ” = *uphold/sustain/maintain*.

²¹⁶ The word “تَهُنُوا” is rooted in “تَهَنَّ”

وَالْوَهْنُ هو الضعف وعدم القدرة على بذل الجهد.

وَالْوَهْنُ أيضاً، كما حددته صلي الله عليه وسلم، هو حب الدنيا وكراهية الموت في سبيل الله.

وَوَهْنَ أي صار وهذا او وهذا اي ضعف لا يقوى على بذل الجهد. لذلك وَهْنَ وَهْنَ كل واحدة توصل المعنى ذاته. انظر *الهادي*.

Therefore, the word “تَهُنُوا” linguistically has several meanings, relevant to us here are: “(1) weaken not you. (2)

You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express the word “تَهُنُوا” in one word per se. Hence, “تَهُنُوا” is best rendered, in my opinion as indicated above.

hope) from Allah what notyarjona (they^z hope/fear); and Allah [was] Omniscient Hakeeman²¹⁷ (infinite hekmah²¹⁸ Possessor).

مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلَيْهَا حَكِيمًا

105. Verily We descended to you^g The Book by the right to rule [you^s] among the mankind by what Allah (had) shown you^g; and let-not be [you^s] for the betrayers kha'sseeman (iterative pleader).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ مَا أَرْنَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

106. And estaghfer²¹⁹ (let-seek forgiveness [you^s]) (from) Allah; verily Allah [was] Ghafooran (iterative-Forgiver) Raheeman (iterative mercy Giver).

وَاسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

107. And let-not dispute [you^s] a'n²²⁰ (regarding) whom^r yakhtanona²²¹ (they^z commit perfidy) (to) their selves; verily Allah loves not whom^p [he] [was] kharwanan (recurrent cheater) atheeman (iteratively sinner).

وَلَا تُخْبِدُ عَنِ الظَّنِّ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَّاً نَّاسًا أُثِيمًا

108. Yastakhfona²²² (affirmably conceal they^z) from the mankind and not yastakhfona from Allah while He (is) with them edh (while)²²³ youbayyetona²²⁴ (nocturnally harbor²²⁵ assault they^z) what not [He] delights of the say; and Allah [was] by what they^z work Surrounder.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعْهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ حَمِيطًا

109. Ha you^f these disputed you^c a'n (regarding) them in the life^w (of) the world^w so who^a (shall) dispute Allah a'n them The Qeyamatey's^w (Judgment's) Day; or who^a (shall) be over them a custodian.

هَاتَّأْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا

110. And whoever [he] works an ill or [he] wrongs²²⁶ (to) himself afterwards yastaghfer²²⁷ ([he] seeks forgiveness) (from) Allah [he] finds Allah Ghafooran (iterative Forgiver) Raheeman (iterative mercy Giver).

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ اللَّهَ يَجِدُ اللَّهُ غَفُورًا رَّحِيمًا

111. And whoever [he] earns a sin^x so verily only [he] earns it^x on himself^w; and Allah [was] Omniscient Hakeeman²²⁸ (infinite hekmah²²⁹ Possessor).

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلَيْهَا حَكِيمًا

²¹⁷ See the Lexicon attached to this Translation for an exposition on the words "حَكِيم" "الْحَكِيم" and "حَكِيم."

²¹⁸ See the Lexicon attached to this Translation for "bekma."

²¹⁹ The word *istaghfer*= "استغفر" = "اطلب الغفران" = "let-seek forgiveness [you^s]." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[let-seek forgiveness [you^s]."

²²⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

²²¹ The phrase "they^z commit selves" "يختانون" is meant to show that "يختانون" is different than "يختلون" "يختلون" as simple "cheating;" but "يختلون" is much stronger, as it means cheating on something one is entrusted to guard.

²²² The Arabic word "يستخفون" is translated as "they affirmably conceal." What is to be noted here is "يستخفون" is equivalent to "يخفون" but "يخفون" is although linguistically acceptable is not a lofty or an elegant term as "تاج العروس" "پستخفنون" refer to. Also, see the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²²³ The particle "إِذ" has several meanings, among them: *when*, *while*. See مغني للطبراني، ابن هشام

²²⁴ The word "بيت" "بَيْت" = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبراني

²²⁵ Harbored means: entertained or nourished a specified thought or feeling.

²²⁶ The say: "يظلم نفسه" = "he does injustice to himself" = "he wrongs to himself." The best I could find to say is: he wrongs to himself, but "to" is not part of the main text. So I enclosed it in a parenthesis.

²²⁷ See footnote 1080 above regarding "يستغفر".

²²⁸ See the Lexicon attached to this Translation for an exposition on the words "حَكِيم" "الْحَكِيم" and "حَكِيم."

112. And whoever [he] earns an offense^w/inequity^{w²³⁰} or a sin^x afterwards [he] throws it^x by an innocent^{x²³¹} verily *qad* (*already and affirmatively*) [he] encumbered a calumny and a sin manifester.

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِنَّمَا ثُرَّ يَرْمَ
بِهِ بَرِيقًا فَقَدْ أَحْتَمَ بِهَتَنَا وَإِنَّمَا
مُبِينًا

113. And *lawla* (*had it not been for*) Allah's munificence^x on you^b and His mercy^w surely (*would have*) purposed^w a *ta'efa'ton*^w (*band/group/faction/party*)^w of them to mislead you^g; and not they^z mislead except their selves^w and not harm they^z* you^g of a thing; and Allah descended on you^g The Book and the *hekma*^{w²³² (*wisdom*)^w and [He] taught you^g what knew not you^g and [was] Allah's munificence^x on you^g great.}

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
هَمَتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضْلُوكَ
وَمَا يُضْلُوكَ إِلَّا أَنْفُسُهُمْ وَمَا
يَضْرُونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَبَ وَالْحِكْمَةَ وَعَلِمْكَ مَا لَمْ
تَكُنْ تَعْلَمْ وَكَارَ فَضْلُ اللَّهِ عَلَيْكَ
عَظِيمًا

114. No *khayra* (*goodness/worthiness/worship*) in much of their *najwa* (*secret-talk*) except who^p [he] commanded by a charity^w or a *ma'a-roofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a reconciliation among the mankind; and whoever [he] does *tha'leka* (*afar-that-it*)^x *ebtegha'a* (*earnest-quest*) (*of*) Allah's delight^w then will *nua'teyhe* ([We] accord/allot him) a great remuneration.

* لَا خَيْرٌ فِي كَثِيرٍ مِّنْ نَجْوَاهُمْ إِلَّا
مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ وَمَنْ يَفْعُلْ ذَلِكَ
أَبْتِغَاهُ مَرَضَاتِ اللَّهِ فَسَوْفَ تُؤْتَيهِ
أَجْرًا عَظِيمًا

115. And whoever [he] mutually contends the messenger from after what manifested for him the divine-guidance and *yattabe'a* ([he] closely-follows) other than the believers' path [We] affiliate him what [he] affiliated and *nussley*²³³ ([We] broil) him (on/by) Hell^w and fouled-shey a destiny.

وَمَن يُشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُ الْهُدَى وَيَتَّبِعُ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُولِمُهُ مَا تَوَلَّ وَنُصَاهِهُ
جَهَنَّمَ وَسَاءَتْ مَصِيرًا

116. Verily Allah forgives not (*to be*) partnered (*deities*) by Him and [He] forgives what (*is*) lesser than *tha'leka* (*afar-that-it*)^x for whom^p [He] wills; and whoever [he] partners (*deities*) by Allah so *qad* (*already and affirmatively*) strayed [he] afar stray.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشَرِّكَ بِهِ وَيَغْفِرُ
مَا دُونَتْ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ
يُشَرِّكَ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

117. *En* (*not*) invoke they^z of lesser than/without Him except females²³⁴; and *en* they^z invoke except a Satan *ma'reean* (*obdurate/rebellious*).

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْ شَاءَ
وَإِنْ يَدْعُونَ إِلَّا شَيْطَنًا مَّرِيدًا

118. Cursed him Allah and said [he]: surely assuredly²³⁵ [I] (*take*²³⁶ and *make*) from Your^t *eba'de* (*worshippers/-*

لَعْنَةُ اللَّهِ وَقَالَ لَا تَخْذُنَ مِنْ عِبَادِكَ

²²⁹ See the Lexicon attached to this Translation for "hekma."

²³⁰ There is "خطئة" and "خطيئة" both are "offenses" committed *intentionally* and therefore are *sins*. But "خطء" is masculine and singular and "خطيئة" is feminine and singular.

²³¹ That is "he who is *frees* of what he is *accused of* or *being associated to him*."

* يضرونك = each individually vis-à-vis = all, i.e. collectively.

²³² See the Lexicon attached to this Translation for *hekma*.

²³³ The word "تصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

²³⁴ Many of the pagan Arabs' idols were females.

²³⁵ The "ل" in "لـيغيرن", "لـامـنـهم", "لـيبـنـ", "لـامـنـهم", "لـاضـلـنـهم" in the next Ayah 116, and also "لـاتـحدـنـ", in Ayah 116, and also "لـاضـلـنـهم", "لـاضـلـنـهم", "لـالـتـاكـيـدـ", "لـالـقـسـمـ" all are *juratory* expressed in all cases by "assuredly".

²³⁶ The word "اتخذ" from "اتخاذ" which is "افتعال" for "اتخاذ" as stated in لسان العرب; therefore "اتخذ" is always taking and making some thing of what was taken. Thus, it is *not* just the mere *taking*.

submitters/slaves) a lot *mafrodban* (ordination made/-made obligatory).

119. And surely [I] assuredly (*shall*) mislead them; and surely [I] assuredly *umanneyohum*²³⁷ (*shall arouse their unattainable desires of them*) and surely [I] (*shall*) assuredly command them so surely (*shall*) assuredly slit they^z the ears of the *an'aa'me*^{w238} (*cattle/sheep/goats-/and camels*)^w; and surely [I] (*shall*) assuredly command them so surely they^z (*shall*) assuredly change Allah's creation; and whoever *yattakhethee*²³⁹ (*he takes and makes*) the Satan *wa'leyan*²⁴⁰ (*guardian/ally*) of without/lessor-than Allah so *qad* (*already and affirmatively*) lost [he] a manifester *khusra'nan*²⁴¹ (*perdition/waste/misguidance*).

120. Promises them [he] and *youmanneyhum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.

121. Those their abode/lodging (*is*) Hell^w and they^z find not *a'n* (*off/regarding*) it^w a *ma'heessa* (*an escaping-place*).

122. And who^r they^z believed and they^z worked the righteous-works^w [*We*] shall admit them (*in*) paradise^w/gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w forever; Allah's promise (*is*) (*absolute-right*)²⁴²; and who^a (*is*) *assdaqo* (*more faithful/truer*) than Allah's *qeelan*²⁴³ (*responsive/-assertive say*).

123. Neither by yourⁿ longings and nor the book's folks longings; whoever [he] works ill^x (*is*) requited [he] by it^x; and [he] finds not for him of lesser than Allah a *wa'leyan* (*guardian/ally*) and nor a *na'seeran* (*multitudinous-succorer*).

124. And whoever [he] works the righteous-works^w of a male or a female while he (*is*) a believer so those they^z enter the Paradise^w and not *yodh'lamoona*²⁴⁴ (*to be wronged they^z*) a *na'qeera*²⁴⁵ (*tiny dot on the head cap of the date-stone*).

تصييغاً مفروضاً

وَلَا ضِلْلَهُمْ وَلَا مُنِيهُمْ وَلَا مَرْنَهُمْ
فَلَيَتَكُنْ إِذَا نَعَمْ
وَلَا مَرْنَهُمْ فَلَيَغُرِبَ خَلْقُ اللهِ وَمَنْ
يَتَخِذُ الشَّيْطَنَ وَلِيَا مَنْ دُوبَ
اللهِ فَقَدْ حَسِرَ حُسْرَانَا مُبِينًا

يَعْدُهُمْ وَيُمَنِّيهُمْ وَمَا يَعْدُهُمْ
الشَّيْطَنُ إِلَّا غُرُورًا
أُولَئِكَ مَأْوَاهُمْ جَهَنَّمْ وَلَا يَجِدُونَ
عَنْهَا نَجِيَصًا

وَالَّذِينَ إِمَانُوا وَعَمِلُوا الصَّلِحَاتِ
سَنَدْخُلُهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَرُ خَلَدِينَ فِيهَا أَبَدًا وَعَدَ اللهُ
حَقًا وَمَنْ أَصْدَقُ مِنَ اللهِ قِيلًا

لَيْسَ بِأَمَانِكُمْ وَلَا أَمَانٌ أَهْلُ
الْكِتَابَ مَنْ يَعْمَلُ سُوءًا سَجَرَ بِهِ
وَلَا يَجِدُ لَهُ مِنْ دُونَ اللهِ وَلِيَا وَلَا
نَصِيرًا

وَمَنْ يَعْمَلُ مِنَ الصَّلِحَاتِ مِنْ
ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

²³⁷ The word “التنمي” for a thing means desiring that thing *for which there is no hope of it happening*.

²³⁸ The word “the *an'am*” = “الأنعام” or “neam” “نَعَمْ” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “*عَذَلْ ذَى خِلْفٍ وَظِلْفٍ*” = cattle, sheep, goats, and camels.

²³⁹ The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ” as stated in *Susan al-Arabi*; therefore, “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁴⁰ The word “ولي” could also mean: a friend, or a protector.

²⁴¹ The word “الخسران,” linguistically in The Qur'an has various senses, such as “waste” or as in here it means misguidance/perdition. See the Lexicon attached to this Translation for details. Also see *البصائر*.

²⁴² The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً” = absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See *أعراب القرآن، لمحمد صافي!*

²⁴³ The word “قل” is the pronounced say and also it is the assertive response to a pronounced say. In this case, it means and Allah knows best, Allah's say is emphatically and assuredly truer than any other.

²⁴⁴ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

²⁴⁵ The word “nageera” = “نقيرًا” means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of paucity for contemptible sum.

125. And who^a (is) *ahsa'no*²⁴⁶ (*perfecter and beautifuler*) religiously than whom^P[he] consigned his face²⁴⁷ for Allah while he (is) a benefactor and *ettaba'a* ([he] closely-followed) Ebraheema's (Abraham)'s sect^w / faith, ^w*haneefan*²⁴⁸ (*soundly inclined he*); and *ittakhatha*²⁴⁹ (*took and made*) Allah Ebraheem *khaleylan*²⁵⁰ (*ultimate-faithful friend*).

وَمَنْ أَحْسَنَ دِينًا مِّنْ أَسْلَمَ وَجْهَهُ
لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَأَخْذَ اللَّهَ إِبْرَاهِيمَ حَلِيلًا



126. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and Allah [was] by everything Surrounder.

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ حَمِيطًا

127. And *yestaftonaka* (they^z seek situationally *apt and wise opinion of you^g*) in the women; let-say [you^s]: Allah *yousfeykum* ([He] issues situationally *apt and wise opinion to you^b*) in them^y and what (is being) recited on you^b in The Book in the women-orphans whom^v not *toa'tonahunna* (you^z accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'afeena*²⁵¹ (*deemed weaklings*) of the children and to up/sustain you^z for the orphans by the *qestte*²⁵² (*removal of injustice and rendering absolute-justice*) and what you^z do of a *khayren*^x (*lawful: goodness/worthiness/provision/worship*) so verily Allah [was] by it^x Omniscent.

وَسَعَفْتُونَكَ فِي النِّسَاءِ قُلْ اللَّهُ
يُفْتَيِكُمْ فِيهِنَّ وَمَا يُتَلَى عَلَيْكُمْ
فِي الْكِتَابِ فِي يَتَمَّمِ النِّسَاءِ الَّتِي لَا
تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرَغَبُونَ أَنْ
تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ
الْوَلَدَانَ وَأَنْ تَقُومُوا لِلِّيَتَمَّ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا

128. And *en* (if) a woman [feared/knew]-she^{y253} of her *ba'a'le* (*husband/lord/owner*) a *noshozan* (*disdainfully upraise in recalcitrance*) or a shunning then no *jonaha*²⁵⁴ (*sin*) (is) on them both to both reconcile between them both arrant reconciliation^{x255} and the reconciliation^x (is) *khayron* (*superior/worthier*); and *uhdherat* (*had been presented she^y predeterminedly vis-à-vis time and place*) the selves^w (of) the *shubha*²⁵⁶ (*stingers*,

وَإِنْ أَمْرَأٌ حَافَتْ مِنْ بَعْلَهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهَا أَنْ
يُصْلِحَا بَيْنَهُمَا صُلُحًا وَالصُّلُحُ حَيْرٌ
وَأَحْضَرَتِ الْأَنْفُسُ الشُّحَّ قَدْ

²⁴⁶ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁴⁷ The Qur'anic diction "consigned his face" is an Arabic tongue expression meaning *determinedly moved towards* (in this case) Allah and he *submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity."

²⁴⁸ The word "الحنيف" = "ميلاً" is an adverbial construct, hence "leanly." See "صافي". The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on multiple idols' worships.

²⁴⁹ The word "الأخذ" from "أَتَخْذَ" (take), see footnote 1087 above.

²⁵⁰ The word "خلة" is "ultimate-faithful-friendship," i.e. friendship without any "خل" = *defect*. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or *friendship without defect*. Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the *unacceptable* open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as "ultimate-faithful-friendship."

²⁵¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²⁵² See the Lexicon attached to this Translation for the distinction between "al-qestt" = "القطط" and the justice = "العدل."

²⁵³ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

²⁵⁴ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the *inclination to sin* or the *sin itself*. So, no "جناح" = no sin.

²⁵⁵ The word "مفعول مطلق" = *صلحا*. Thus, it must be qualified to so indicate that, so *arrant* is affixed.

²⁵⁶ The word "shubha" = "الشح" versus "البخل" the two words are *too different*. "الشح" means *deficiency in obliging towards what is expected or presumed duty or responsibility*, where as "البخل" is *greed in giving wealth*. So, "ashubha" is (*stinting towards doing what is dutiful*). In a discussion of attempted reconciliation between the disputants: *husband and wife*, each appears to be insisting on their *individual rights*, normally, she for *his desertion* and he for *her recalcitrance*. So both have their "shubha entities" manifested. However, the best path is as shown by the rest of this great Ayah,

stinters towards doing what is dutiful); and if *tohseno* (you^z render: meritorious deeds/says) and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

129. And never can you^z to *ta'adelo* (you^z equalize/be-just) among the women albeit hankered you^c; so let-not incline you^z all the inclination²⁵⁷; so you^z leave her as the overhang^w/suspense^{w258}; and *en* (*if*) you^z reconcile and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

130 And *en* (*if*) both separate enriches²⁵⁹ Allah each of His plenitude and [was] Allah *Wa'sean*²⁶⁰ (Furnisher of provision and mercy), *Hakeeman*²⁶¹ (infinite *hekma*²⁶² Possessor).

131. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and *laqad* (verily, already and affirmatively) enjoined We whom^r *oto* (the^z had been accorded/given) the book of before you^b and *eyyakum*²⁶³ (indeed including you^b) that *ettaqo* (let reverentially guard you^z not to displease) Allah; and *en* (*if*) you^z unbelieve so verily for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and [was] Allah Rich *Ha'meedan*²⁶⁴ (multitudinous praised, iterative praiser).

132. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and sufficed by Allah Custodian.

133. *En* (*if*) [He] wills [He] annuls/undoes you^b O, you the mankind; and *ya'atey* ([He] comes forth) by others; and [was] Allah over *tha'leka* (afar-that-it) ^x Omnipotent.²⁶⁵

134. Whoever [he] [was] [wanting] the world's^w reward^x

تُحْسِنُوا وَتَتَقَوَّلُوا فَإِنَّ اللَّهَ كَانَ

بِمَا تَعْمَلُونَ حَبِيرًا

وَلَنْ نُسْتَطِعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْنَا فَلَا تَمِيلُوا كُلُّ الْمَيْلِ فَنَذَرُوهَا كَالْمَعْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَقَوَّلُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلُّا مِنْ سَعْتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِنَّا كُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكُفُّوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا إِنْ يَشَأْ يُذْهِبَكُمْ أَيْمَانَ النَّاسِ وَيَأْتِيَ بِعَارِبَتْ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ

exemplified by the *kindness* and *ettaqwa* (*love and fear of Allah*). In other words, if *each will try* to overcome their individual “covetous enmity” and *try* to be *kind* to the other and have *taqwa*, of course Allah is “All Proficient” of that, and He will reward each plentifully, as *reconciliation is good*, as so clearly stated in this great and instructive Ayah.

²⁵⁷ The Qur'anic diction “not all the inclination” is an Arabic tongue say, meaning: *beyond bounds*.

²⁵⁸ The Qur'anic diction “overhang^w/suspense^w” is an Arabic tongue saying meaning: *in an undecided status*.

²⁵⁹ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁶⁰ The word “*wa'sean*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *encompassing* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything.

²⁶¹ See the Lexicon attached to this Translation for an exposition on the words “**الْحَكِيمُ**” and “**حَكِيمٌ**”

²⁶² See the Lexicon attached to this Translation for “*hekma*”

²⁶³ The word “**ادَّةٌ تُوكِيدُ لِضَمِيرٍ مُنْصُوبٍ**”=an article of intensity for an objective pronoun.

²⁶⁴ The word “**حَمِيدٌ**” linguistically means: “*He is much praised*” or “*He praises muchly*,” thus *He* is automatically a *praiser*= “*Jamid*”

²⁶⁵ See the Lexicon attached to this Translation for the distinctive difference for: “*this*,” “*that*,” and “*far-that*.”

so enda (by munificence of / by Rule of) Allah (is) the world's^w reward and the Hereafter's^w; and [was] Allah Sameean (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) Basseeran (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

ثواب الدُّنْيَا والآخرة وَكَانَ اللَّهُ

سَمِيعًا بَصِيرًا

135. O you, who^r they^z believed let-be you^z qawwameena²⁶⁶ (iterative guardians/ protectors you^z) by the qesste²⁶⁷ (removal of injustice and rendering absolute-justice) witnesses-/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; en (if) be [he] a rich or an indigent²⁶⁸ then Allah (is) worthier by them both²⁶⁹; so let-not tatta'be'o (closely-follow you^z) the hawa (tendentious liking) that you^z swerve and en you^z twist²⁷⁰ or you^z shun so verily Allah [was] by what you^z work Proficient.

* يَأَيُّهَا الَّذِينَ ءَامَنُوا كُوْنُوا قَوْمِينَ
بِالْقِسْطِ شُهَدَاءَ اللَّهِ وَلَوْ عَلَىٰ
أَنفُسِكُمْ أَوْ الْوَالِدَيْنَ وَالْأَقْرَبَيْنَ إِنْ
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَبَعُوا الْهَوَىٰ أَنْ تَعْدُلُوا وَإِنْ
تَلُوْنَا أَوْ تُعْرِضُونَا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ حَبِيبًا

136. O you, who^r they^z believed let-believe²⁷¹ you^z by Allah and His messenger and The Book^x which^x nazzala (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [he] unbelives by Allah and His angels and His books and His messengers and The Day The Last so qad (already and affirmatively) [he] strayed afar stray.

يَأَيُّهَا الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أُنْزَلَ مِنْ قَبْلِهِ
وَمَنْ يَكُفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ
وَرَسُولِهِ وَالْيَوْمَ الْآخِرَ فَقَدْ ضَلَّ
ضَلِلًا بَعِيدًا

137. Verily who^r believed they^z afterwards unbelieved they^z afterwards they^z believed afterwards they^z unbelieved afterwards iżdado²⁷² (they^z further augmented) a disbelief not was Allah to forgive for them and nor [to] divinely-guide them a path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا
ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمَّا يَكُنْ
اللَّهُ لِيغْفِرْ لَهُمْ وَلَا لِيَهْدِيهِمْ سَبِيلًا

138. Bashsher²⁷³ (let-tell you^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.

بَشِّرْ الْمُنْفِقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا

139. Who^r yattakhetho²⁷⁴ (they^z take and presume) the unbelievers awa'leyaa²⁷⁵ (guardians/ allies) of without-

الَّذِينَ يَتَخَذُونَ الْكُفَّارَ أَوْلَيَاءَ مِنْ

²⁶⁶ The word “قوامين” is plural for “قوم,” meaning iterative sustainers/protector and/or maintainer, in the sense of constantly providing and maintaining or visa versa.

²⁶⁷ See the Lexicon attached to this Translation for the distinction between: “القسط” and “العدل”.

²⁶⁸ The word “فقير” versus “مسكين” see the Lexicon attached to this Translation for the distinction.

²⁶⁹ In other words the “شهادة” the testimony by the witness must be rendered for the truth, regardless whether or not such testimony is against or for rich or poor, Allah a fortiori will take care of both if and when the “شهادة” is rendered truthfully. That is truth serves every one's best interest.

²⁷⁰ That is you twist your tongue in an effort to muzzle your testimony, “شهادة” in favor or against.

²⁷¹ This is perhaps, and Allah knows best, that such command to the already believers to: (1) stand firm in your belief; (2) believe by your hearts as well as your tongues; or (3) continue your belief in all Allah's revealed books, and His messengers, and His angels, and the Day of The Judgment. In other words, this would apply to the people of the book as well as the Muslims.

²⁷² The word تزداد “iżdado” implies greater intensity, and says it is بلغ “بلغ” So further is prefixed for this purpose.

²⁷³ The word bashsher =“بَشِّر” has no English equivalent per say. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

/lesser than the believers do *yabtaghona*²⁷⁶ (*they earnestly-quest*) *enda* (*by rule of/ or characteristic of*) them the prestige²⁷⁷; so truly the prestige (*is*) for Allah together.

دُونَ الْمُؤْمِنِينَ أَيْتَغُونَ عِنْدَهُمْ
الْعَزَّةُ فَإِنَّ الْعَزَّةَ لِلَّهِ جَمِيعًا

140. And *qad* (*already and affirmatively*) *nazzala* (*repetitively descended*) [He] on you^b in The Book that if you^c heard Allah's *Aya'te*^w (*statements*) (*being*) unbeliever by it^w and *youstah'za'a* (*being affirmably jested*) by it^w then let-not sit you^z with them until they^z wade²⁷⁸ in a discourse^x other than it^x; verily you^b (*are*) then like them; verily Allah (*is*) the hypocrites' Gatherer and the unbelievers' (*too*) in Hell^w together.

وَقَدْ نَزَّلْنَا عَلَيْكُمْ فِي الْكِتَابِ أَنِّيْ إِذَا سَمِعْتُمْ إِيمَانَ اللَّهِ يُكَفِّرُ بِهَا وَيُسْتَهْزِئُ بِهَا فَلَا تَقْعُدُوا مَعْهُمْ حَتَّىٰ سَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّمَا إِذَا مَنَّهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنْفَقِينَ وَالْكُفَّارِ فِي جَهَنَّمَ جَمِيعًا

141. Who^r await they^z by you^b so *en(if)* [*was*] for you^b an opening^{x279} (*overwhelming victory*) from Allah said they^z: have we not been with you^z; and *en* [*was*] for the unbelievers a lot²⁸⁰ they^z said: had not we overwhelmed²⁸¹ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamatey's*^w (*Judgment's*) Day and never Allah makes for the unbelievers over the believers a path.

الَّذِينَ يَرْتَصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَللَّهُمَّ نَكْنُ مَعْكُمْ وَإِنْ كَانَ لِلْكُفَّارِ نَصِيبٌ قَالُوا أَللَّهُمَّ نَسْتَحْوِذُ عَلَيْكُمْ وَنَمْتَعْكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ سَمْعُكُمْ يَبْتَكِمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكُفَّارِ عَلَى الْمُؤْمِنِينَ سَبِيلًا

142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling²⁸²/beguiler (*of*) them, and if they^z upped²⁸³ to the Prayer^w they^z upped indolently, pretending (*to*) the mankind and they^z remember Allah not save a little/a few.²⁸⁴

إِنَّ الْمُنْفَقِينَ سَخِيدُونَ اللَّهُ وَهُوَ خَدِيدُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذَكُرُونَ اللَّهَ إِلَّا قَلِيلًا

143. (*Being made*) vacillators²⁸⁵ (*they are*) between *tha'leka* (*afar-that-it*)^x not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

مَذَدِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَتْلَاءٍ وَلَا إِلَى هَتْلَاءٍ وَمَنْ يُضْلِلَ اللَّهُ فَلَمْ يَخْدِ لَهُ سَبِيلًا

²⁷⁴ The word “*اتَّخَذَ*” from “*الاتَّخَادُ*” “*اتَّخَذَ*” which is “*افْتَعَالُ*” “*الاتَّخَادُ*” as stated in *بسان العرب* therefore, “*اتَّخَذَ*” is always taking and presuming something about what was taken. Thus, it is not just the mere *taking*.

²⁷⁵ The word “*أَوْلَيَاءَ*” could also mean, among them: *protector, friend*.

²⁷⁶ The word “*يَبْغُونَ*” is based on the word “*طَلَبَ* *حَثِيثًا*” = “*يَبْغُونَ*” meaning: *earnestly quested*.

²⁷⁷ The word “*الْعَزَّةُ*” = “*prestige*” = *lordliness* in the sense of: *possessing power and authority over others*.

²⁷⁸ The Arabic tongue expression: “*خَاضَ فِي الْحَدِيثِ*” = “*waded in the topic*,” means *plunged into discussing the topic without knowledge* or *plunged in it recklessly*. So, those who rejected and derided Allah's *Ayat* were *wading* in the topic.

²⁷⁹ The word “*فَتحٌ*” means “*overwhelming victory, victory, besting and rule*” see *الراغب*.

²⁸⁰ Here a lot (“*chance-success*”) means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: “*الْحَرْبُ سَجَلٌ*,” i.e. the war is *alternating, successes and failures*. In the case of the unbelievers’ “*victory*” The Qur'an refers to it as “*صَبَبٌ*” or *chance-success*. Therefore the spoils of success should be *shared*.

²⁸¹ The word “*استَحْوَذُ*” means *gained complete prevalence or overwhelmed*. So, the *hypocrites* are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸² “*He (is): beguiling them /beguiler*= He is doing with them what the *overcomer* does in such contest, as He has *foreknowledge and they do not have*. In this respect see very relevant and informative footnote 75 for (§2:9).

²⁸³ There is a *distinction* between “*قَامَ*” = “*upped*” = “*got up or rose*” (*in the intransitive sense*, and “*stood*” = “*وقفَ*”)

²⁸⁴ That is only a few of them or their remembrance is so small and little not worthy of much.

²⁸⁵ The word “*muhabthabeen*” is *objective, masculine, plural noun* with no English equivalent *per se*. It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*.

144. O you who^r they^z believed let-not *tattakhetho*²⁸⁶ (*take and make you*^z) the unbelievers *aw'leyaad*²⁸⁷ (*guardians/allies*) of without/lessor than the believers; do you^z want to make for Allah on you^b an authority manifester.

يَتَأَبَّلُ الَّذِينَ ءَامَنُوا لَا تَتَخَذُوا
الْكَفَرِينَ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ
أَتَرِيدُونَ أَنْ تَجْعَلُوا اللَّهَ عَلَيْكُمْ
سُلْطَانًا مُّهِنًا

145. Verily the hypocrites (are) in *eddarke* (*descending bottom*) the lowest level of The Fire^w and never [you^s] find for them *nasseeran* (*iterative succorer*).

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ
النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

146. Except whom^r they^z repented and they^z mended and they^z safeguarded by Allah and *akhlasso*²⁸⁸ (*they were true/genuine/sincere*) (*towards*) their religion for Allah so those (are) with the believers and will *yousa'tey* (*accord/allot*) Allah the believers a great remuneration.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَأَعْتَصُمُوا
بِاللَّهِ وَأَحْلَصُوا دِينَهُمْ لِهِ فَأُولَئِكَ
مَمَّا الْمُؤْمِنِينَ وَسَوْفَ يُؤْتَ اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

147. What Allah does by yourⁿ torment *en* (*if*) you^c thanked and you^c believed and Allah [was] thankier Omniscient.

مَا يَفْعُلُ اللَّهُ بَعْدَ أَبِيكُمْ إِنْ شَكَرْتُمْ
وَإِمْنَتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلَيْمًا

148. Not loves Allah the loudening/openness²⁸⁹ by the ill of the say except whomever [he] (*had been*) wronged; and Allah [was] *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

* لَا تُحِبُّ اللَّهُ الْجَهَرَ بِالسُّوءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَيِّعًا
عَلَيْمًا

149. *En* (*if*) you^z disclose/flash a *khayran*^x (*desirables/-worship/goodness*)^x or you^z conceal it^x or you^z pardon a'n (*regarding*) an ill then verily Allah [was] *Afonwan* (*multitudinous Pardoner*) Omnipotent.

إِنْ تُبَدِّلُو خَيْرًا أَوْ تُخْفِي أَوْ تَعْفُوا
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا

150. Verily who^r they^z unbelieve by Allah and His messengers and they^z want to differentiate between Allah and His messengers and they^z say we believe by some and we unbelieve by some and they^z want to *yattakhetho*²⁹⁰ (*they^z take and make*) between *tha'leka* (*afar-that-it*)^x a path.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ
وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ
يَتَخَذُوا بَيْنَ ذَلِكَ سَبِيلًا

151. Those, they (are) the unbelievers (*absolute*)-right²⁹¹; and We prepared for the unbelievers a torment humiliative.

أُولَئِكَ هُمُ الْكَفَرُونَ حَقًا وَأَعْتَدْنَا
لِلْكَفَرِينَ عَذَابًا مُّهِنًا

152. And who^r they^z believed by Allah and His

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ

²⁸⁶ The word “إِتَّخَذَ” from “الإِتَّخَادُ” which is “افتعال” for “الإِتَّخَادُ” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

²⁸⁷ The word “أُولَئِكَ” could also mean, among them: *protector, friend*.

²⁸⁸ The word “أَخْلَصُوا” has no English corresponding word *per se*, as it means: they were *sincere, true or genuine*. Clearly all these adjectives do not have verbs. And “أَخْلَصُوا” requires a verb to denote the idea of these adjectives.

²⁸⁹ The word “الْجَهَرُ” stands (1) for “openness”= *public or unconcealed state*, or (2) “loudness” (*self-explanatory*). I pondered for some time as to *which of these two word to be used?* After considerable evaluation, finally I opted for “open” as more *apt* and its meaning, *includes or implies* loudness as well.

²⁹⁰ The word “إِتَّخَذَ” from “الإِتَّخَادُ” which is “افتعال” for “الإِتَّخَادُ” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

²⁹¹ The Arabic text says: “حقاً”, not “حق”, i.e. the word “حقاً”= absolute objective noun, used for *strengthening indicating that such a right, and Allah knows best, is an emphatic right*. See *اعراب القرآن، محمود صافي*.

messengers and not differentiated they^z between an *abadaen*²⁹² (*a lone/any-one*) of them those will *yous'teyhum* (*accord/give them [He]*) their remunerations and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Rabeeman* (*iterative mercy Giver*).

153. Ask you^g the book's folks to *tonazzel* ([you^s] *repetitively descend*) on them a book from the Heaven^w; so *qad* (*already and affirmatively*) asked they^z *Mosa* (*Moses*) bigger than *tha'leka* (*that afar it/that*); so said they^z: let-[you^s] show us Allah openly/overtly; so took^w them the thunderbolt^{w²⁹³ by their injustice; afterwards *ittakhatho*²⁹⁴ (*they^z took and presumed*) the calf (*a deity*) from after what came^w (*to*) them the evidences^w; then We pardoned *a'n* (*regarding*) *tha'leka*; and We gave *Mosa* (*Moses*) an authority manifester.}

154. And raised We above them the *Ttoora* (*mount in Sinai*) by their *meetha'qe*^x (*ratified-covenant*)^{x²⁹⁵ and said We for them: let-enter you^z the door (*in a manner*) kowtowing²⁹⁶ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (*ratified-covenant*)^x *gha'leedhan* (*tough-/solemnly-binding*).}

155. So by indeed²⁹⁷ their breaking (*of*) their *meethaqax*^x (*ratified-covenant*) and their unbelief by Allah's *Aya'tew* (*messages/miracles/signs/proofs*) and their killing (*of*) the prophets by other than right and their say our hearts^x (*are*) *gholufon* (*shrouded/wrapped*) rather Allah stamped²⁹⁸ on it^w by their unbelief; so they^z believe not save a: little/few.

156. And by their unbelief and their say about *Mariama* (*Mary*) a great calumny.

157. And their say verily we killed the Messiah *Esa* (*Jesus*), *Mariama's* (*Mary's*) son, Allah's messenger; while not killed him they^z and not crucified him they^z [*and*] but (*had been*) feigned/simulated for them; and verily who^r they^z differed in him surely (*are*) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (*closely-following of*) the presumption; and not killed him they^z *yaqeenan* (*with absolute certitude*).

يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

يَسْأَلُكَ أَهْلُ الْكِتَبَ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَرْنَا اللَّهَ جَهَرًا فَأَخْذَتْهُمُ الْصَّعْقَةُ بِظُلْمِهِمْ ثُمَّ أَخْذَنُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ أَلَيْسَ فَعَفَوْنًا عَنْ ذَلِكَ وَإِيتَنَا مُوسَى سُلْطَنًا مُّبِينًا

وَرَفَعْنَا فَوْقَهُمْ الْطُّورَ بِمِيقَاتِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجْدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي الْسَّبِيلِ وَأَخْذَنَا مِنْهُمْ مَيْشَقًا غَلِيطًا

فِيمَا نَقْضُهُمْ مَيْشَقَهُمْ وَكُفْرُهُمْ بِعَايَاتِ اللَّهِ وَقَاتَلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُهُمْ قُلْوَنَا غُلْفَ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

وَبِكُفْرِهِمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ هَتَنَا عَظِيمًا

وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ وَلِكُنْ شَهِيدُهُمْ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا هُمْ بِهِ مَنْ عِلْمٌ إِلَّا اتِّبَاعُ الظُّنُونِ وَمَا قَاتَلُوهُ بِقِيَنَا

²⁹² See the Lexicon attached to this Translation regarding “أَحَدٌ”.

²⁹³ That is, and Allah knows best, the “thunderbolt” rendered them *suddenly becoming unconscious or dead*.

²⁹⁴ The word “الإخذ” “from” “الأخذ”, see footnote 1136 above.

²⁹⁵ The words: “مَيْشَقٌ”=“ratified covenant” and “عَهْدٌ”=covenant.

²⁹⁶ The word “سُجْدًا” is an *adverbial form*, see *اعراب القرآن*, *للمحمود صافى*. So the need for (“*in a manner*”), as a prefix, because as of yet there is *no such word as “kowtowing.”*

²⁹⁷ This “ما” in “فِيمَا” is *indeed*. See *الدر المصنون*, *لـ احمد الحلبى*.

²⁹⁸ The expression “stamped on their hearts” is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

158. Rather raised [him] Allah to Him; and Allah [was] Mighty Hakeeman²⁹⁹ (*infinite hekma*³⁰⁰ Possessor).

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

159. And *en* (*not*) of the book's folks except surely (*to*) assuredly³⁰¹ believe by him before his death; and The *Qeyamatey*'s^w (*Judgment's*) Day [*he*] is on them *sha'heedan* (*iterative witnesser/testifier*).

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

160. So by an injustice of whom^r *hado*³⁰² (*they had adopted the Jewish "law"/customs/repented*) We illegitimated on them goodies^{w303} (*which had been*) legitimated^w for them; and by their repelling *a'n* (*regarding*) Allah's path multitudinously.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَمَنَا عَنِيهِمْ طَيِّبَاتٍ أَحْلَتْ لَهُمْ وَبَصَدَهُمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا

161. And their taking the usury^x while *qad* (*already and affirmatively*) (*had been*) restrained they^z *a'n* (*regarding*) it^x; and their eating the mankind's possessions by the falsehood^x; and We prepared for the unbelievers of them a painful torment.

وَأَخْدِهِمْ أَرْبَوْا وَقَدْ هُمْ عَنْهُ وَأَكْلُهُمْ أَمْوَالَ النَّاسِ بِالْبَطْلَ وَأَعْدَنَا لِلْكُفَّارِ مِنْهُمْ عَذَابًا أَلِيمًا

162. But the *rasekhoona* (*well-grounded*) in the erudition/knowledge of them and the believers they^z believe by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; and the *muqeemeena* (*sustainers of the prescribed obligations of*) the Prayer^w and the *mu'atoona* (*ones that accord/fulfill*) the *Zakata*^{w304} (*prescribed percentage of personal possessions*)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.

لِكُنَ الرَّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزَلَ إِلَيْكُ وَمَا أُنزَلَ مِنْ قِبْلَكُ وَالْمُقِيمُنَ الْصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُوتِهِمْ أَجْرًا عَظِيمًا

163. Verily We revealed³⁰⁵ to you^g just-as We revealed to *Noohen* (*Noah*) and the prophets of after him; and We revealed to *Ebraheema* (*Abraham*) and *Isma'ela* (*Ishmael*) and *Is'haqa* (*Jacob*) and the *Asbatt'e* (*Jewish tribes*) and *Esa* (*Jesus*) and *Ayyuba* (*Job*), and *Yunusa* (*Jonah*) and *Haroona* (*Aaron*) and *Solaimana* (*Solomon*) and *aa'tayna* (*We accorded/allotted*) *Dawooda* (*David*) a *Zabura* (*Book of wisdoms and no specific rules*).

* إِنَّا أَوْحَيْنَا إِلَيْكُ كَمَا أَوْحَيْنَا إِلَى نُوحَ وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَى وَأَيُوبَ وَيُونُسَ وَهَرُونَ وَسُلَيْمَانَ وَإِتَّى دَاوُدَ زَبُورًا

164. And messengers *qad* (*already and affirmatively*) narrated We (*about*) them on you^g of before and messengers [We]

وَرَسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكُ مِنْ

²⁹⁹ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيم" and "حَكِيم."

³⁰⁰ See the Lexicon attached to this Translation for "hekma."

³⁰¹ The "الْلَّا" in "لِيُؤْمِنُ" is a *juratory*-"الْتَّاكِيد" amounting to="الْقُسْم" = "الْقُسْم" = "الْلَّا" i.e. affirmation, expressed by "assuredly"

³⁰² The word "hadd" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" *per se*, that is why they say: "law," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

³⁰³ The word "طَيِّبات" = "goodies" = "goodies," = a feminine gender means any thing *delectable and legitimate*.

³⁰⁴ See the Lexicon attached to this Translation for exactly what az-Zakah is and its implications.

³⁰⁵ The word "أُوحِي" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْي" is fire or king. See *اللسان*.

narrated not (*about*) them on you^g; and Allah spoke to Mosa (Moses) a *takleeman*³⁰⁶ (*a direct/-absolute speaking*).

165. Messengers *mubashshereen*³⁰⁷ (*iterative tellers of pleasing tidings*) and warners so that not (*to*) be for the mankind on Allah an argument ^w after the messengers; and Allah [was] Mighty *Hakeeman*³⁰⁸ (*infinite hekmah*³⁰⁹ *Possessor*).

166. But Allah witnesses/testifies by what [*He*] descended (*The Qur'an*^x) to you ^g; [*He*] descended it ^x by His knowledge and the angels witness/testify (*too*); and sufficed by Allah *Sha'heean* (*Witnesser/Testifier*).

167. Verily who ^r unbelieved they ^z and they ^z repelled *a'n*(*regarding*) Allah's path *qad* (*already and affirmatively*) they ^z strayed afar stray.

168. Verily who ^r unbelieved they ^z and *dhalamo*³¹⁰ (*they ^z wronged*)³¹¹ Allah was not to forgive for them and nor to divinely-guide them a road/way.

169. Except Hell's ^wroad/way immortals they ^z (*are*) in it ^w forever and *tha'lka*(*afar-that-it*)^x [was] on Allah easy.

170. O, you the mankind *qad* (*already and affirmatively*) came(*to*) you ^z the messenger by the right from your ⁿ Lord; so let-believe you ^z (*it's*) *khayran* (*choice-/superior/worthier*) for you ^z; and *en(if)* you ^z unbelieve then verily for Allah what (*are*) in the Heavens ^w and the Earth ^w; and [was] Allah Omniscient *Hakeeman*³¹² (*infinite hekmah*³¹³ *Possessor*).

171. O, you the book's folks: let-not overstep you ^z in your ⁿ religion; and let-not say you ^z on³¹⁴ Allah except the right; verily only the Messiah *Esa* (Jesus) *Mariama's* (*Mary*)'s son (*is*) Allah's messenger and His Word ^w cast it ^w [*He*] to *Mariama* (*Mary*) and a *Ruhon*³¹⁵ (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you ^z by Allah and His messengers; and let-not say you ^z three; let-desist you ^z (*it is*) *khayran*

قَبْلُ وَرَسُولاً لَمْ نَقْصُصْهُمْ عَلَيْكَ
وَكَلَمَ اللَّهُ مُوسَى تَكْلِيمًا

رَسُولاً مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّا يَكُونُ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

لَكُنَ اللَّهُ يَشَهِّدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشَهِّدُونَ
وَكَفَ بِاللَّهِ شَهِيدًا

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلَّوْا ضَلَالًا بَعِيدًا

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ
لِيَغْفِرَ لَهُمْ وَلَا لَهُمْ طَرِيقًا
إِلَّا طَرِيقَ جَهَنَّمَ خَلَدُوهُ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

يَتَأْلِمُ الْأَنْسَاسُ قَدْ جَاءَكُمُ الرَّسُولُ
بِالْحَقِّ مِنْ رِبِّكُمْ فَقَامُوا حَيْرًا لَكُمْ
وَإِنْ تَكُفُرُوا فَإِنَّ اللَّهَ مَا فِي
الْأَسْمَاءِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلَيْهَا حَكِيمًا

يَتَأْلِمُ الْكِتَابُ لَا تَعْلَمُوا فِي
دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ
مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَقَامُوا بِاللَّهِ
وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتُهُوا

³⁰⁶ According to the Arabic tongue: “**كلم تكليما**” means *not figuratively but actually*, that is when the verb is strengthened, by the *infinitive noun* or the *verbal noun*, as “**كلم تكليما**” in “**تكليما**” then the *action stated by the respective verb is actual*.

³⁰⁷ The word “*mubashshereen*” is *masculine, plural, subjective noun*, meaning *teller of pleasing tidings*, with no English equivalent.

³⁰⁸ See the *Lexicon attached to this Translation* for an exposition on the words “**الحكيم**” and “**حكيما**.”

³⁰⁹ See the *Lexicon attached to this Translation* for “*hekma*.”

³¹⁰ See the *Lexicon attached to this Translation* for “**فاعل الظلم**” = “**ظالم**” = “*injustice-doer*” and “**ظلم**” = “*wronger*.”

³¹¹ *Ibid.*

³¹² See the *Lexicon attached to this Translation* for an exposition on the words “**الحكيم**” and “**حكيما**.”

³¹³ *Ibid.*

³¹⁴ That is you attribute to or ascribe to.

³¹⁵ The word “*Rouh*” carries many meanings in The Qur'an. (1) It: “(*is*) of my Lord's command” (§17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angle Gabriel, (6) as in this *Ayah=Isa*, i.e. Jesus, is by command of Allah: “*be*” and *he became*, i.e. *without the human-mating*. So “Jesus” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “**المسيح**” = *Christ* all are Isa's names. See **القرطبي** for Jesus' names in The Qur'an: *Isa, The Messiah, Word, and Rouh* also see **السان**.

(choicer/ superior/ worthier) for you^b; verily only Allah (is) One elahon (deity) Subhan³¹⁶ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (are) in the Heavens^w and what (are) in the Earth^w; and sufficed by Allah a Custodian.

خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدَهُ
سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكَيْلًا

172. Never *yastankefa* (*disdains/ affirms-disdain*) the Messiah that [he] be an *abdan*³¹⁷ (*a slave*) for Allah nor the angels the *mugarrabonda*³¹⁸ (*ones-made-nearest to Allah*); and whoever *yastankefa a'n*³¹⁹ (*regarding*) His *ebada'te*^w (*worship/ servility-to-Him*)^w and *yestak-bero*³²⁰ ([he] *affirms his standing haughtily above submission*) then [He] throngs them to Him together.

لَنْ يَسْتَنِكَفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدًا لِهِ وَلَا الْمَلِئَةُ الْمُقْرَبُونَ وَمَنْ
يَسْتَنِكَفَ عَنْ عِبَادَتِهِ وَيَسْتَكِبِرَ
فَسَيَحْشُرُهُمْ إِلَيْهِ حَمِيعًا

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²¹ (*for*) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafa* (*they^z disdained/ affirmed-disdain*) and *istikbaro*³²² (*they^z affirmed theirⁿ prideful haughtiness*) so [He] torments them a painful torment and not find they^z for them from without/lessor than Allah a *wa'leyan*³²³ (*ally/guardian*) and nor *nasseeran* (*iterative succorer*).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَنَحْنُ نَفِئُهُمْ أَجُورُهُمْ وَنَزِيدُهُمْ
مِنْ فَضْلِنَا وَأَمَّا الَّذِينَ أَسْتَنَكَفُوا
وَأَسْتَكَبَرُوا فَنَعِذُنَّهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مَنْ دُونَ اللَّهِ وَلِيًّا وَلَا
نَصِيرًا

174. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifester.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَنٌ مِنْ
رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

175. So as-to who^r they^z believed by Allah and they^z safeguarded by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and [He] divinely-guides them a *Sserttan* (*single and specific path*) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ
وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي
رَحْمَةِ مِنْنَا وَفَضْلِ وَهْدَيَةِ إِلَيْهِ
صِرَاطًا مُسْتَقِيمًا

176. *Yastaftonaka*³²⁴ (*they^z seek your^r situationally apt and wise opinion*), let-say [you^s] Allah *youfeykum* ([He] issues you^b

يَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِنُكُمْ فِي

³¹⁶ The word “*subhanabo*=“سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*=“Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*=“سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

³¹⁷ The word “*abdan*” = “slave,” the denotation of this word is vastly paradoxical with respect to *Allah* vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³¹⁸ The word “*mugarrabون*” is masculine, plural, objective noun, no English equivalent for it, so translated as “the ones-made-near.”

³¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

³²⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³²¹ The word “*يوفي*” in “التمام” = “الوفاء”، “يوفيهم” from “يوفي” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³²² See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³²³ The word “ولي” could also mean: a friend, a protector.

³²⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

situationally apt and wise opinion) in the *kalala'tee*³²⁵ (estate of a deceased): *en*(if) an *emro'en*³²⁶ (mature/ perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁷ and he inherits her *en* not be for her children; then *en* both were^y twain-she then for them both two-thirds of what [he] left (of estate); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

الْكَلَّةُ إِنْ أَمْرُوا هَلَكَ لَيْسَ لَهُ وَلَدٌ
وَلَمْ يَأْخُذْ فَلَا نِصْفُ مَا تَرَكَ وَهُوَ
يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا
أَثْنَيْنِ فَلَهُمَا الْثُلَاثَانِ مِمَّا تَرَكَ وَإِنْ
كَانُوا إِخْرَجَاهُ رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ
ظِلِّ الْأَنْثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ
تَضْلُلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

³²⁵ The Arabic word “*kalalah*=“كَلَّة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalah*=“كَلَّة” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalah*=“كَلَّة” The “*kalalah*=“كَلَّة” is by “*heir*” or “*heirs*” or the *left*(after death)*property*. (3) Also, “*kalalah*=“كَلَّة” is a noun for *other than father and son* of the heirs.

³²⁶ See the Lexicon attached to this Translation for the differences between: the man = سَانٌ وَالرَّجُلٌ the human= وَالإِنْ the person = المَرْءُ، being the *mature/ perfect manliness possessor*. Although in English the word “one” seems to be an acceptable approximation for “المَرْءُ,” the Lexicon explains why we cannot use this seemingly *acceptable* way.

³²⁷ The word “*ترک*” clearly here with respect to “*الترکة*” or *الهجر*” and not “*الترک*” +